THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

"The Sutra of the Endless Life" is really magnificent. "The Forty-Eight Vows" stands out among the others and its every phrase is edifying. This book should be read by every man in the Government today, so that the people may receive a new life. It deals with fundamentals. Things like the United Nations and World Peace can be attained only when man has lost his avarice. Human greed is instinctive; the formation of nations comes from greed, and beautiful words talking about "national existence," "self-defence," and so on are simply expressions of the national greed which culminates in what is known as war. To do away with this greed, two Prophets, Sakya-Muni in the East and Jesus Christ in the West, came into the world, and have striven for thousands of years to save the souls of men. Unfortunately, their creeds have not been practised, and with the passage of time, things have degenerated. So I am convinced that statesmen and politicians could do themselves good by reading this book and thinking over its teachings. I am ashamed to say that I myself only discovered it here in Sugamo. The fact is that life cannot be seen objectively except from prison. Buddha is a Being so vast that It can neither be sculptured in wood nor painted in colors. But modern men do not know this. That shows how much our faith has changed from that of the past. We have become degenerate.—HIDEKI TOJO

These words carry the conviction of the converted militarist, the Japanese General Tojo. He was tried, found guilty and executed on 23rd December 1948.

While a prisoner under trial he experienced an inner and real conversion. Born a Shinto, he had conducted himself as a patriot of Japan, worshipping the Mikado. The story of his remarkable conversion to a higher perception is to be found in a volume of outstanding merit, *The Way of Deliverance*, by Shinsho Hanayama, the Buddhist Chaplain who served for three years the prisoners under trial as war criminals in Sugamo Prison. Among these was

Hideki Tojo, who, in 1941, had formed his own government, holding the portfolios of Home and War Ministers as well as of the Premier, and who had started the Pacific War. He had held sway over the Japanese nation and may well be regarded as the Dictator of modern Japan. After the war he had tried to kill himself but failed.

The story of Tojo's imprisonment and his conversion, and that of other mind-souls, his fellow-prisoners, who, like him, went to their execution in serene submission and with steady hearts, full of good-will to all, makes *The Way of Deliverance* a book to be read by all who love the Cause of Peace. It indicates one way, perhaps the only way, by which martial ardour and a warlike spirit can be converted into the spiritual vision necessary for the Faith of Non-Violence and Peace.

The method adopted by the earnest and sincere practitioner of the Buddha Way of Compassion who preached and discussed spiritual matters with Tojo and others has its own message for educators of the public mind and morals. Shinsho Hanayama's book has a universal appeal for men of good-will, irrespective of their race or religion. The real human heart is neither Hindu nor Muslim, Buddhist nor Christian. The true helper of that heart must himself possess the light of peace to overcome the darkness of might in warriors like General Tojo.

There is a touching story recorded in the volume :—

"Well, everything comes back to Buddha, you know." He suddenly smiled. "I felt terrible about this at first," he said, glancing at the hand chained to that of the officer beside him. "But this is good too. When I raise my hand, he raises his, you see. This is one of the ties of Buddha. Thinking of the matter in that light, recently I have felt good about it. When I exercise, he walks with me too. It's all so glorifying."

Below we print some of his last words to Shinsho Hanayama :—

"For one thing, I can tender my apologies to the people. Next, I am able to offer myself as a sacrifice to peace and become one stone in the foundation for the rebuilding of Japan. Thirdly, I can die in peace of mind because no trouble was brought upon the Emperor. Fourth, is the fact that I can die on the gallows—my death would have had no meaning if it had come through suicide....Last night, when the announcement was delivered, I felt very cheery at heart."

SHRAVAKA

TOWARDS A UNITED WORLD

[**Dr. L. S. Dorasami,** Honorary Secretary of the Indian Institute of Culture at Basavangudi, Bangalore, analyzes here the message of Unesco's idealistic Director-General, Dr. Jaime Torres Bodet, as enunciated on three important occasions on his recent Asian tour.—ED.]

Three suggestive and significant speeches were delivered by Dr. Jaime Torres Bodet, Director-General of Unesco, on March 14th in Ceylon, on March 19th in Pakistan and on March 24th in India, before the respective National Commissions of those countries. They were all informed by a high idealism; the address at New Delhi particularly was one of the great statements defining Unesco's ideal of a harmonious, prosperous and peaceful world.

Space does not permit detailing the many admirable projects in which Unesco is sponsor and/or participant, many of which were enumerated in the addresses at Colombo and Karachi. Some are primarily to assist the under-privileged, nations and individuals, towards the equality of opportunity which justice and, in the long run, peace demand. Such are represented by Technical Assistance Projects, like the help in the fields of meteorology, geodesy and radio now being given in Pakistan; the work of the Regional Science Co-operation Offices, etc.

Other no less important projects subserve more directly the spread of the mutual appreciation and fellow-feeling upon which harmony between peoples so largely depends. For if, as Dr. Bodet pointed out at Colombo, "intellectual and spiritual aspirations must be consecrated and expressed in action," it is equally true that the improvement of material conditions alone will not bring lasting unity or peace, or relieve the intellectual starvation and mental destitution which, as Dr. Bodet implied at Karachi, meant an "intellectual proletariat," holding the "mortal threat to society" of which Arnold Toynbee had warned.

At New Delhi he put thus the need for unity on a higher level than the material:—

> The inner problem confronting every conscience today may be summed up as that of progressing from the sense of one physical world to the sense of one spiritual world. The exchanges which make of this earth one world may bring with them life or death... beyond that there must be an awareness of effective solidarity driving men to act according to the demands of equity and universal brotherhood.... The soul must work for the ideal of peace.

It is, it may be mentioned in passing, the recognition of the need for fostering mutual sympathy between peoples which inspires the efforts of the Indian Institute of Culture at Bangalore, though necessarily on a much smaller scale. To that Insti-

tute's special interest in Unesco's project for a scientific and cultural history of mankind, which promises so great a contribution to such mutual understanding, Dr. Bodet referred in his New Delhi address.

Unesco's projects of this second type include the promotion of translations of the classics of different countries; regional centres of fundamental education, regional or international seminars, at which there can be a meeting of minds from different backgrounds for the consideration of common problems; the fostering of study abroad; the popularizing of the cultural achievements of great citizens of different countries; pilot education projects like that planned for Ceylon and the pilot library project for India.

Dr. Bodet refuted at Karachi the charge that Unesco was merely adorning the façade of a tottering building when it should be strengthening the foundations. In one sense, he admitted, culture, education and science were superstructures, "frail achievements, painfully won," and yet they represented the sum of mankind's accumulation of wisdom and skill, the international administration of which legacy was Unesco's function. In fact, he declared, in propagating science, education and culture, Unesco was "going to the very root of the most grievous problems afflicting humanity today," and the harvest of the future would spring from the seeds which it was sowing.

At New Delhi he further defended Unesco's addressing its efforts to these instruments, which "act on the mind alone."

> ...the mind is the alpha and omega of all action: it gives the order and stimulates the deed.

He made it plain that the aim of Unesco was not uniformity, but a harmonious diversity. It sought to help each civilization "to achieve self-realization, while simultaneously participating more fully in a pacified and peaceful world community." It tried to turn the very diversity to account for the progress of mankind. Thus,

> for the good of all mankind, India, as she advances, will yet keep her soul.

Among Unesco's Member States, Dr. Bodet said, India had been one of the most active and receptive to the idea of co-operation between peoples. "Its antiquity has set on Indian civilization the crown of wisdom but has in no way lessened its surging vitality." He praised the "goodness allied with decision," to which the Rock Edicts of Asoka bore witness, and his concept of "a universal comity seeking the good of all created things."

Can India, as Dr. Bodet hopes, abolish poverty and hunger "while remaining faithful to an ideal of peace and brotherhood, justice and liberty?" He praised the "calm courage and vision" with which India confronted "the uncharted problems of integrating modern technology into an ancient civilization," as found in the poet Rabindranath

Tagore's magnificent acceptance of this challenge :—

I feel proud to have been born in this great age. I know that time will be needed for us to adapt ourselves to circumstances not only new but almost a complete reversal of what has been. Let us proclaim to the world that the dawn is breaking, not that we may withdraw behind barricades, but that we may meet one another in an atmosphere of mutual understanding and trust on the common ground of co-operation; never to nourish the spirit of denial and negation, but for that joyous acceptance which ever brings to flower the best that is in ourselves.

In " that noble cry of faith " Dr. Bodet seemed to hear " the echo down the centuries of the dawn hymn of the *Rig Veda* summoning men to action." Significant was the rôle which he assigned to India; heavy the responsibility that he laid upon us, a responsibility which India's sons dare not fail to discharge :—

The vastness of the tasks awaiting you compels our respect and the way in which you discharge them may well provide an example for the world. Within your frontiers you are working out more than your own country's destiny : all mankind knows that its own fate is, in a measure, in your hands.

L. S. DORASAMI

NEEDED—TRUE RELIGION

The venerable Indian thinker, Dr. Bhagavan Das, presented at the Annual General Meeting in 1950 of the Ganganatha Jha Research Institute at Allahabad the " Essentials of Hindu Culture." His analysis, published in the Institute's *Journal* (Vol. VII, Parts 2-4), disposes summarily of the countless non-essentials to get at the kernel of the contribution of Hindu Culture to the solution of today's problems. He finds in *Manu Smṛti* the clue to the failure of the present-day leaders, rulers and teachers of the nations to establish peace and good-will among men. The ancient Indian lawgiver states :—

All this universe...is but Ideation of the Supreme Self. He who knoweth not the Nature of that Supreme Self, being ignorant of the Meaning and Purpose of life, cannot bring any action to fruitful issue; for he will not be able to guide his own and others' lives righteously, duteously, purposefully.

Dr. Radhakrishnan had stated at Moscow on March 5th, 1950, that " we face our problems with the wisdom of the ages as the fervour of youth. " Dr. Bhagavan Das sees little of that " wisdom of the ages " in the policy of India, and finds the " fervour of youth " alarming in the absence of that wisdom. He recognizes the impossibility of completely abolishing pain and evil from a world governed by the Law of Polarity, of Duality, of the Pairs of Opposites, but he holds out the hope of at least a few centuries of " peace on earth and good-will among men, " if only a little of the Indian ancient " wisdom of the ages " is applied in the activities of India and Pakistan, of Russia, China and the U. S. A.

SOME OBSERVATIONS ON T. S. ELIOT'S THEORY OF CULTURE

[In the important and pertinent reflections which we publish here, **Sardar K. M. Panikkar,** India's Ambassador to China, has considered the problems of Indian and Asian cultural unity in the light of the thoughts on culture put forward three years ago by Mr. T. S. Eliot, O. M. and Nobel Laureate, in his *Notes Towards the Definition of Culture.* That seminal volume was reviewed by Prof. Marcus Ward at the Indian Institute of Culture in January, 1949, his review having appeared in our pages in April of that year. Sardar Panikkar's warning against the threat to the growth of Indian cultural unity, which the present tendency to over emphasize the local cultures holds, is the more significant and will command the more serious hearing from the prominent position which is his among Malayalam essayists, poets, fiction writers and dramatists.—ED.]

This article is not intended to be a review of Eliot's *Notes Towards the Definition of Culture,* but only some reflections on his conclusions in terms of Indian conditions.

Eliot's first point is that true culture exists in relation to religion and can be understood only against a religious background. His second point is that the transmission of culture can be only through stable classes within the general body and that this transmission involves a smaller and more intensive culture in the group. Wider religious cultures, he argues, will geographically divide themselves by their special characteristics into what may be termed national cultures and even these would have regional variations. Another point that he emphasizes is

> the balance of unity and diversity in religion, that is, universality of doctrine with particularity of cult and devotion.

European culture, Eliot emphasizes, is Christian in its general character. Geographically it is divided into the national cultures of England, France, Germany, etc., and each of these has regional divisions which add richness, individuality and variety. Thus in France, the Breton and Provençal cultures are regional, while the Protestant culture is a religious variation.

The conclusion that Eliot reaches is that

> culture is the one thing that we cannot deliberately aim at. It is the product of a variety of more or less harmonious activities each pursued for its own sake.

It is fundamental to Eliot's argument that as a society develops towards functional complexity several cultural levels will emerge ; " the culture of the class or group will present itself." The question he poses is whether the transmission of the " group culture " must be by

inheritance or is possible by a process of selection.

"Group culture" is to be differentiated from "cultural specialization," which may be disintegrating. "If religious thought and practice, philosophy and art all tend to become isolated and are cultivated by groups in no communication with each other," then cultural disintegration will automatically follow.

The basis of Eliot's argument about classes is that "in a healthy society this maintenance of a particular level of culture is to the benefit, not merely of the class that maintains it, but of the society as a whole." To him a higher class is not, therefore, a superfluity. But he opposes the functional grouping of the *élites*, *e.g.*, those apt for powers of government and administration, groups concerned with art, groups concerned with philosophy, as well as groups of men of action.

To him the whole doctrine of *élites* "posits an atomic view of society ...the differences of background will be so great that they will be united only by their common interests and not by anything else."

Perhaps his most significant contribution to the discussion is his emphasis on diversity as an important factor of culture. Postulating that a people should be neither "too united nor too divided if its culture is to flourish," each area should have its characteristic culture, which should also harmonize with and enrich the culture of the neighbouring areas. If the Welsh, the Scots and the Irish were to become indistinguishable from Englishmen,

> what would happen of course is that we would all become indistinguishable featureless "Britons" at a lower level of culture than that of any of the separate regions.

It follows from this argument that local cultures have a direct relationship to regional languages, on the cultivation of which will depend the variety and originality of their contributions. He makes out a strong and, as it seems to me, an unanswerable case against the prevalent view that a national language should become a monopoly vehicle of culture in national units.

Variations of sects and cults in the same religion naturally have similar results in enriching culture, but only if they influence each other, and not if they become totally separated, so as to be without mental contacts. This latter aspect is exemplified to some extent in Christianity by the division between the Eastern and Western Churches and to a greater extent in Buddhism by the division between the Hinayana and Mahayana sects. But in Western Christianity, as in Hinduism in India, the numerous sects and cults have remained within the cultural fold of the central tradition and have enriched each other and produced a composite culture to which the entire community can lay claim.

The above is an unavoidably scrappy summary of the main theses of Eliot's book. Their application

to India's religious, cultural and social life is the purpose of the present discussion.

It is undeniable that, over a long period, there was a marked decay in Indian culture. It culminated in the almost total disintegration of cultural life in the 18th century. The reason for this disintegration was failure of the processes of cultural transmission. The ossification of caste, the decay of the classes which had the hereditary function of transmitting culture, especially the Brahmins, and the strict and impenetrable barriers which separated these classes from the community at large in a period of political and social anarchy, all contributed to the failure of Indian culture during this time. Also, the language of the mother culture—Sanskrit—had in the 18th century ceased to fulfil its functions. In the unparalleled field of Sanskrit literature, the 18th century is almost barren, except in the extreme South where cultural life still flourished.

When Indian culture witnessed a new revival, it was on the basis of three new factors—a revived religion, a linguistic vehicle spread over the whole of India and the formation of a new class in society, drawn from many sections, on which fell the duty of transmitting this culture.

The revival of religion, which started with Ram Mohan Roy, was, it will now be conceded, a movement within the fold of Hinduism. From Ram Mohan Roy to the latest founders of sects and cults, the religious revival was also cultural. Nor is this process confined to what may be called Hindu orthodoxy. The great Christian thinkers of India, like Kanakarayan T. Paul and A. K. Dutta remained Hindus in culture, though devout Christians in religion, and contributed substantially to the development of modern Indian culture within the Hindu fold.

The second aspect of the revival of culture in India is its relation to a "national" language, national in the sense that its sway extended over the whole country. The growth of regional languages had rendered the revival of an over-all Indian culture impossible without the advantage of a dominant language. That was provided for a hundred years by English. It is necessary to remember that even much of the literature of our religious revival spread to all parts of India through the effective use of English. Also, the point requires to be emphasized now that the transformation of our regional languages into vigorous vehicles of modern thought, which is the outstanding testimony to the revival of our culture, was itself under the impetus of the New Learning brought to us through English.

The third and to my mind the most significant factor in the revival of our culture is the coming into existence of a new class on which has fallen the duty of transmitting this culture. After the failure of the traditional castes to perform this function—except perhaps in relation

to matters of dogma and ritual—society, if it was to survive, had to develop a new class. And this is what happened in India. The new *Kayasthas* (official class) represented originally a mixture of foreign and indigenous culture. Broadly, they conformed to the Hindu traditions but assimilated and transmitted much of what they learned from the West. Recruited from all castes and strata of society, this new class developed a consciousness of their functions and from their original positions as *Kayasthas* have slowly transformed themselves into a new Brahminhood on the basis of *Guna* and *Karma*.

The stability of this class has been demonstrated during the last three generations. While the hereditary principle has manifested itself—not by way of exclusion, but by a general process of transmission—the selective process has given it strength by drawing into the class new blood in every generation. A random analysis of leadership in the higher offices, professional classes, political life and productive economic activity during the last half a century in India has shown that in this new Brahminhood about 30% are children of those who had already established themselves in the class, over 40% belong to castes with inherited traditions of cultural transmission, 10% belong to groups with inherited technical skills and 20% are newcomers, *i.e.*, belong to classes at low cultural levels. Analyzed differently, 30% come from the new cultural classes, 40% have stepped into a slightly different culture, while the rest have been newly recruited.

That the cultural classes in India tend to integrate at a higher level, keeping at the same time their roots in other levels, will not be denied. The future of cultural development in India will depend on the extent to which these classes are able to influence the cultural levels below them, recruit new blood from the broadest bases and at the same time maintain the high level of their own culture. That this culture should have a certain general unity of outlook, purpose and ideals seems obvious. Within the general background of Hindu tradition, as renovated by the New Learning, such a unity is not only possible, but has already come into being. The danger which India faces is that this unity may disintegrate before it has taken firm root.

This brings us to the problem of regional cultures. Eliot is right in emphasizing that a national culture will wither away and die if it is not continuously enriched by satellite cultures. But it is equally true that a great national culture will disintegrate if its unity becomes blurred by the growth of powerful regionalism. It is only when there is a dominant culture that the regional variations can enrich and promote it. Otherwise the local variations will themselves become small pools deprived of the currents and tides of the greater whole.

The danger in India is the ten-

dency of the regional cultures to usurp the position of the national culture in their respective areas, this tendency arising mainly from the strength, virility and hold of the great local languages. The fact that until now it was English that performed the functions of a national language, and that loyalty to that language was altogether impossible, has helped in the growth of the tendency towards disintegration. It becomes, therefore, vitally important that India should develop her national language as a medium of culture and not permit the present tendency to over emphasize local cultures to undermine the growth of a general unity of Indian culture.

It is not unusual in India for groups to be formed for the revival or promotion of languages which at one time had some significance, but which, with the greater integration of the major languages, have ceased to be of importance. For example, there is a Rajasthani Institute at Bikaner which is doing considerable work on that language. Maithili again is a language with a great past and I have heard of associations for the promotion of Garwali and Dogri. All these linguistic groups are, let it be remembered, in what is known as Hindi-speaking areas, regions where Hindi has become the dominant language of culture.

While I have no doubt that research in these languages and their revival as a matter of scholarly interest will help to enrich Hindi and add content to our national culture, any attempt to revive these languages as media of present-day culture can only strengthen the processes of disintegration. Also, is it not clear that, while in non-Hindi-speaking areas culture has to be based primarily on regional languages, it is likely that the unity of culture which was slowly achieved during the domination of English will tend to vanish if the national character is not expressed through a national language which belongs as much to the other areas as to its own original home ?

This is not to say that even if such a regionalism were to triumph, Indian culture would cease to have its individuality, but it would be something like the cultural unity of Europe, where each language influences the others and the interactions of art movements and thought of different countries are important features of cultural life. To some extent this has been the case in India. Who will deny the influence of Tagore's poetry or Prem Chand's stories on literary developments in other Indian languages ? Vallathol's revival of Kathakali has affected the dance forms of all parts of India. The Bengal school of painting has in the same way contributed much to the new developments in Indian art. But, generally speaking, these are the results of interaction between cultures with a common background and only in a lesser degree the expressions of cultural unity.

We can only hope that the tendencies working towards the evolution of a dominant national culture

will not be frustrated by the placing of undue importance on nationalism. This reflection arises from the just emphasis that Eliot places on upholding regional cultures, within the framework of a dominant national culture. But Eliot's own view is best brought out by his use of the word " satellite " cultures to represent these regional types. The very conception of satellite cultures posits the idea of a dominant national culture and it is only when that position has been reached and there is danger of forcible unification that Eliot's emphasis becomes significant. In India we have to reverse the process, for the danger here is the very opposite of what Eliot fears in Europe.

A last reflection with regard to the future of culture in India as Eliot visualizes it. He sees the prospect of stability in India as dependent on one of two alternatives : development into a loose federation of kingdoms, or the achievement of a mass uniformity " attainable only at a price of the abolition of class distinctions and the abandonment of all religion, which would mean the disappearance of Indian culture."

This view seems to be based on two unjustifiable assumptions. In the first place, it is assumed that Indian culture has not sufficient unity to maintain itself as a predominant culture in the country, because of the existence of two rival cultures side by side : that based on the Hindu religion and that based on Islam. Whatever may have been the truth of this statement before the partition, when Islamic integration, based on the general acceptance of Urdu as the cultural language of Muslims in India, was a force to be reckoned with, today the dominance of a single culture based primarily on Hinduism, but enriched by the culture of Islam and of other religious groups, is practically assured. Without the abandonment of religion, as anticipated by Eliot, this has been possible by the acceptance of partition.

The second assumption, that the unification of Indian culture will mean the abolition of class distinctions has been proved equally fallacious. In fact we have in the previous paragraphs tried to prove that, with the dissolution of castes as transmission agencies of culture, India has been able to develop new classes, based both on heredity and on selection, which have so far successfully fulfilled the functions of developing a cultural life and transmitting it.

Perhaps we may conclude this article with a word or two on the possibility of the development of Asian culture. Clearly the Middle East from Egypt to Pakistan has a religious unity which has helped to evolve a culture of its own. Is anything similar likely to develop in the Far East also? In the past, there was undoubtedly a unity of life which extended from Annam to Japan, based mainly on Buddhism and on Confucian ethics. Equally it is possible to see a similar loose unity

of culture between India and the countries of South-east Asia, based on a Hindu-Buddhist tradition.

What are the prospects, in the circumstances of modern life, for the development of a general pattern of life in South-east Asia, similar, let us say, to the unity among European nations? An examination of conditions would show that there are factors working both ways. The break down of the Buddhist tradition in China, Mongolia and certain parts of Korea has taken away the religious basis of this culture. In its place, a new approach to life's problems, based on Communist teaching, is shaping social life. Even a casual observer of rural life in China would have noticed till quite recently that on the lower level of culture, Indian and Chinese life were practically similar. It was in the higher cultural groups, the one moulded by Hinduism and the other by Confucian teachings, that the differences were marked. The position in the future will be progressively different. So, the prospects of an all-Asian cultural unity including both Southern Asia and the Far East do not seem bright.

Is the position any better in the countries of South-east Asia? It is not of course possible to speak with any certainty, but the following facts would seem to support the view that the chances are more favourable for the development of a common culture in this area. In the first place, religious tradition has not broken down to any considerable extent. Secondly, the cultural ties with neighbouring countries, though loosened, still exist and play a considerable part in the life of the people. Even in Indonesia, which is predominantly Islamic in religion, the popular culture, the dance, music, classical literature, folk traditions, all have close connections with Buddhist and Hindu areas.

Further, and this seems to me to be of special importance, the social evolution of the last hundred years, in the different countries of this region, based as it is on contact with the nations of Europe, has been on similar lines, leading to the evolution of parallel movements in culture.

As against these factors, we have to take into account the growth of an aggressive, and in some aspects exclusive, nationalism in these newly liberated areas, the desire to emphasize the special characteristics of each nation and the tendency to be suspicious of all foreign influences. These may be only temporary phases, but the immediate effect of political independence in India, no less than in other countries of South-east Asia, has been to some extent in the direction of cultural exclusiveness.

These are but stray reflections on what is undoubtedly a major contribution to the problem of the nature, development and transmission of culture, which Eliot has made through his book. One can only hope that we in India, faced with the problem of a transformation of our cultural life, will take to heart the lessons of this important work.

K. M. PANIKKAR

THE UNEXPLAINED MYSTERY OF WATER DIVINING

[**Prof. A. M. Low,** distinguished consulting engineer and research physicist of London, who has satisfied himself by personal scientific investigation that dowsing is an actual means of locating water, prepared for one of the Discussion Meetings of the Indian Institute of Culture, Basavangudi, Bangalore, the paper which we publish here. It was discussed at the Institute on December 28th, 1950, and aroused keen interest.

So open-minded an approach as Dr. Low's to a problem admittedly unexplained by known physical laws is as rare in a scientist of standing as it is hopeful. Science, he assures us, does not deny that the diviner works, though it cannot explain how he gets his results. How important these results may be has been reported to have been illustrated in connection with the holding of the Gallipoli Peninsula in the first world war. It is claimed to have been made possible by an Australian's having located water with a divining-rod in a region where neither Turks nor Allies had known of its existence.

It may be hoped that the possibilities in this direction will not be overlooked in the international programme recommended in November last by the Unesco-sponsored Interim International Arid Zone Research Council at its Paris meeting. This programme calls for "intensive scientific exploration of the world's deserts to find underground water which may help restore to human usefulness the one fourth of the earth's surface now barren or semi-arid." The Unesco Press Release of 27th November on the proposed programme does not mention that either the use of water diviners or the investigation of their claims is contemplated, though two recent investigations in the U. S. A. are stated to have resulted in significant findings.

Dr. Low—rightly, we think—suspects the rôle played by faith in the divining-rod in stimulating the dormant faculty of dowsing; it arouses the confidence of the man through whose perceptive affinities with the powers and substances of nature the work is done. But, while the phenomenon is of course not supernatural, it seems more likely to be understood if approached as a psychic rather than as a physical manifestation.—Ed.]

In spite of modern inventions, the water diviner still practises his art and is in considerable demand in country districts. There are estimated to be some hundreds of expert diviners or "dowsers" in Britain and it is interesting to note that a number have worked with the Army, finding water sources in North Africa and elsewhere. The method of the dowser is so familiar that it hardly requires description. In brief, he holds in his hands a fork of young wood, usually hazel, and walks

systematically over the area where it is hoped to discover water. The presence of water underground is indicated by the rod turning downwards and a series of "readings" enables the course of an underground stream to be traced.

There are a number of variations. Instead of a hazel fork, a metal rod or a fork made from copper wire or from whalebone may be used. Some dowsers even use a simple pendulum. In some cases the "normal" position of the fork is horizontal and it moves upwards in response to water. Others assert that the rod should be carried upright when searching for water and horizontal when searching for metals. Each dowser is, in fact, something of a law unto himself and makes his calculations of the amount of water and its depth in his own way.

Some years ago I was asked by a wealthy Australian, who was exceedingly interested in the phenomena, to collaborate with him in research on water divining. I worked on this subject for ten months with expense no object and I think we largely exhausted the possibilities of examining it with the measuring devices then available. We sought to discover first of all whether dowsing was a "fact." Was water really discovered in this way, or was it a superstition, a plausible ceremony, consciously or unconsciously used to cover a good guess by knowledge obtained in other ways? We further sought to discover the nature and strength of the forces, if any, which were at work.

There was no question that water could be discovered by the methods I have described, with greater or less success by different individuals. The dowser is able to indicate the presence of water even when blindfolded and led, thus ruling out the possibility of his knowledge of where he is. There was no question that he felt some sensation and I discovered, rather significantly, that in so far as this sensation could be described it seemed to be a curious "taste" on the tongue. I say "significantly" for, of course, owing to electrolysis, the tongue is sensitive to small electric currents and "tasting" used to be one way of testing for these currents in the old days.

But what was the nature of the force that moved the rod? It would take a powerful electric current to produce the effect that can be seen —sometimes the rod twists so violently and suddenly that it is broken! Particularly is this the case if one end of the fork is held by a "sceptic" and the other by a dowser. The force can be felt and it is not easily explained mechanically on the lever principle. I carried out a great number of tests, some of which were elaborate. I tried a dowser with his hands locked in plaster; I tried ground resistances; I tried "insulating" him from the ground so that if an electric current of any kind were concerned, it could not pass into him. I even charged him with electricity.

By eliminating one possibility

after another, I came to the conclusion that the movement of the twig was purely imaginative. Or, to put it in another way, it was the result of psychological forces and not of physical ones of the kind that we can measure. The dowser's wrist muscles moved, probably entirely subconsciously, in response to a command from his nervous system. The movement, in other words, was not caused by the water, but by the dowser. Many of the practitioners are difficult to test, for when water is not discovered by digging, they are apt to remark "It's further down."

This does not, of course, altogether answer the question. The twig, copper wire or pendulum is simply, in my opinion, a means of expression. The dowser knows there is water underground and subconsciously makes the twig move because he believes it ought to do so. Given the same "faith," a fountain-pen, a pair of scissors or anything else would serve as well, as an indicator. Professor E. Garnett, lecturing at the National Laboratory on: "Observations on the Divining-Rod" some years ago, told of a water diviner working in South Africa with great success who used no twig or rod. He simply walked over the ground to be searched. When asked how he knew where the water was, he replied: "When I am searching for water I feel a violent reaction pass through me."

We could call this "clairvoyance" but we should not be much wiser unless we could explain what clairvoyance was. Some confirmation of the view that not a physical, but a "psychical" force is involved, comes from the fact that a dowser seems to get no reactions when he is not concentrating. If he walks "idly" over underground water with a rod in his hands, it does not move. There is probably a simple psychological explanation for this, and here, perhaps, I should note another aspect of the phenomenon which I found. Only water under pressure, *i. e.*, running water, seems to produce the effect. It may be supposed therefore that the moving water produces vibrations in the earth and that certain human beings act as very delicate seismographs, picking up these waves. This is the principle, of course, on which some modern, mechanical methods of water and mineral "divining" work. But it is pure hypothesis that the human body is able to act in this way, or that human beings could detect any variations in electrical ground resistance.

One scientist has said that the phenomenon of dowsing is "attributable to an unknown and subconscious cognitive faculty giving rise to a chain of physiological and psychological happenings." It is "occult" in the sense that we cannot fully explain what happens. We can talk of "intuition," "clairvoyance" and all sorts of things, but all that we have is a word to describe an inexplicable phenomenon. Fortunately, the idea that there is something "supernatural"

about it is disappearing. One day, possibly, we shall have the means and knowledge to measure the forces involved and we shall know how to separate superstition from science. It is widely held, for instance, that seventh children of their parents are specially gifted as diviners, but statistical examination suggests that most people are able to dowse, more or less, and that their success increases with practice.

We must allow also for the fact that there may be a good deal of showmanship about dowsing, perhaps quite unconscious showmanship, on the part of the dowser. He knows he has a special gift, a gift which is " mysterious " because it is not fully explicable and, human nature being what it is, the tendency is to build up the " mystery." Some dowsers are considerably exhausted by their efforts, perspiring violently and even becoming pale and giddy. It would be ridiculous to accept the hypothesis that this suggests some contact with the " next world " when it is much more easily explained as the result of great exertion towards concentration.

I do not think we should dismiss any of these " psychic " phenomena lightly and dub everything we cannot explain at the moment as " auto-suggestion " or fraud. The sceptic who refuses to examine fully what he cannot explain is simply showing the same " blind faith " which he pretends to despise in others. As a scientist, I say that at the moment we can only postulate the forces involved. The definite fact seems to be that the power to detect the water is in the dowser and not in his rod, stick, pendulum or whatever it may be. If you ask me to speculate —without any evidence—I might suggest that the " gift " of the dowser is some relic of that faculty that enables animals to find water, perhaps related to the faculty that enables animals to find their way home. It is significant that among some primitive peoples there are " diviners " who " smell " water. In the course of countless thousands of years of evolution, a faculty of " smelling " water may have changed into one of " sensing " water ; and " civilization " may have resulted in this faculty being stifled unless it is stimulated by " faith " in something —like the divining-rod. But this, I should make it clear, is pure speculation.

A. M. Low

VEDIC SCHOLARS AND THE ATHARVAVEDA

[**Shri H. G. Narahari,** M.A., M.LITT., a Sanskrit scholar who is not unknown to our readers, brings out in this article some interesting points about the *Atharvaveda* and its undeservedly controversial status, of which another Indian scholar, Shri U. K. Oza, wrote informatively in our August 1950 issue.
—ED.]

Gujarat has long been known to be the home of a number of Atharvavedic Brahmins[1]; and, for students of the Veda who, like myself, have not so far met an Atharvavedin, it is indeed a pleasant surprise to learn of Shri U. K. Oza, whose family Veda is the *Atharva* and to know also that there are a number of Atharvavedins "found scattered all over India." Shri Oza says that his Gotram is Pāṇinīyas and, tracing his descent from the grammarian Pāṇini, mentions "that it is not generally known that the grammarian Pāṇini is the head of an Atharvaṇa Brāhman clan."[2]

Atleast 60 years ago Goldstücker[3] maintained that Pāṇini did not know the *Atharvaveda*; and it is the opinion current among close students of Pāṇini that he favours the *Rigveda* among the Vedas. Nor do we know of any Atharvavedic seer whose name is Pāṇini. To the writer it seems that of grammarians it is only Patañjali that may possibly have been an Atharvavedin since his special favour towards *Atharvaveda* is well known.[4]

It is indeed true that, in ancient India, the *Atharvaveda* for a time was not accorded equal status with the three other Vedas and was often treated with contempt. But soon this Veda did have powerful champions. The grammarian Patañjali cites it and its attached ancillary texts almost exclusively. In giving excerpts from the four Vedas, Patañjali gives the first place to the *Atharvaveda*. The celebrated Mīmāṁsaka, Śabara,[5] also gives as much importance to passages in this Veda as he does to those extracted by him from the *Yajurveda*.

In Jayantabhaṭṭa, a very important writer on *Prācīna Nyāya* (Ancient Indian Logic), the *Atharvaveda* found a powerful champion. Very

[1] S. P. Pandit, who edited the *Atharvaveda* with Sayana's *Bhasya* (Bombay, 1895), mentions a large number of Atharvavedic Brahmins, three of whom even served him as consultants. He mentions among these certain Ojhas, one of whom may well be related to Shri U. K. OZA.

[2] U. K. OZA, "The Value and Importance of the *Atharva Veda*," in THE ARYAN PATH, Vol. XXI, p. 360, August 1950.

[3] *Panini*, p. 142. (London, 1891),

[4] H. G. NARAHARI in *Indian Culture*, Vol. VI, p. 373 f.n., 1940.

[5] *Ibid*.

able and efficient arguments are advanced in his authoritative work, the *Nyāyamañjarī*, to support the claims of this Veda to be regarded as on an equal footing with the three others.[1] One of the most important charges levelled against the *Atharvaveda* by its adversaries is that it contains hymns devoid of sacrificial utility, while the three other Vedas, being full of prayers and sacrificial formulæ, are more holy and useful in sacrifices. Nothing is farther from the truth, Jayantabhaṭṭa would contend, pointing out that in the performance of sacrifices like the *Iṣṭi* and the *Ahīna*, the use of the teachings of the *Atharvaveda* is indispensable and unavoidable. After a thorough examination of the entire question, the conclusion at which this authoritative writer of the 10th century arrives is that, as a work the authority of which has to be acknowledged, as a Vedic text useful for study and contemplation, and, finally, as an instrument whereby to secure the *summum bonum* of life, the *Atharvaveda* is on a par with any other text in the Vedic canon.

There is, indeed, nothing like a rite exclusive to a single Veda, for each is based on the authority of all the branches of the Vedic canon. Four are the branches of the Vedic tree, each having a number of offshoots laden with innumerable flowers and fruits whose sweet juice becomes sweeter on the tongue of the priest-chanter. Those who persist in making distinctions among Vedic texts are those "who are not afraid of the consequences of scoffing at a Vedic text."[2]

This stern threat of Jayantabhaṭṭa is enough to cow the most fanatic among the orthodox opponents of the *Atharvaveda*. It has little effect on the modern Indologist, but it would be incorrect to assume[3] that the latter have only joined hands with the orthodox in an undeserved and unbecoming condemnation of this Veda. As early as 1853, the well-known American Indologist, Whitney,[4] remarked :—

It is well-known to all who are in any degree conversant with the Sanskrit literature, that *Ṛk*, *Sāma*, and *Yajus* are often named as the three Vedas, to the entire exclusion of the *Atharvan*; it never, indeed, attained to the high consideration enjoyed by the other collections, nor, so far as is known, found a native commentator.[5] It would be highly unjust, however, that the Indian example should in this respect be followed by us: for to us the *Atharva* is, next after the *Ṛk*, the most valuable of the four Vedas, as being itself also an historical collection, and in much the greater part of independent contents.

Nearly 50 years later another Indologist of the same country,

[1] These arguments are elaborated by me in *Indian Culture*, Vol. VI, pp. 369 ff., 1940.

[2] *Nyayamanjari*. (Vizianagaram Sanskrit Series), p. 261.

[3] U. K. Oza, *op. cit.*, p. 364.

[4] *J. A. O. S.*, Vol. III, p. 306.

[5] Whitney was then unaware of Sayaṇa's commentary on the *Atharvaveda*.

Maurice Bloomfield,[1] said that the assumption that the *Atharvaveda* had really "nothing to do with the larger Vedic ritual" was "erroneous or defective." There were many *mantras* in this Veda, he declared, which "could have no sense and purpose except in connection with *śrauta* performances." Such prejudice against the *Atharvaveda* as may exist even now,[2] is thus essentially popular; and, since this is based on ignorance, not much attention need be paid to it.

Ancient India seems never to have made a real attempt to understand the full value of the Veda. Nearly 2500 years ago Yāska, the old Indian philologist, had to exhort students to try to understand the Veda, and not remain content with the ability to recite it, parrot-like.[3] He exclaims:—

He is the bearer of a burden only—the blockhead who, having studied, does not understand the meaning of the Veda. But he who knows the meaning obtains all good fortune and, with his sins purged away by knowledge, attains heaven.

Whatever is learnt without being understood, is called mere cramming; like dry logs of wood on an extinguished fire, it can never illuminate.

The fact that nearly a dozen traditional commentators, including Sāyaṇa, sprang up thereafter did not, unfortunately, improve the situation very much. This was for the simple reason that, to almost all these commentators, the Veda appeared to be little more than a treatise on sacrifices. Even philosophy is more the concern of the Upanishads than of the Saṁhitās. Only during the last century, when modern scholars took up the study of the text, did it become evident that the fourfold Veda, the fountainhead of Hindu culture and civilization, is also the earliest known document of the human race. The Veda is also known now to yield very valuable data to all astronomers and anthropologists, biologists and botanists, geologists and geographers, physicians and philosophers, scientists and artists, who would understand the contribution of the old Vedic civilization to each of these branches of knowledge.

It is again to these investigators that we owe the discovery that, of the four Vedas, the oldest and most original is the *Rigveda* and that the remaining three are largely dependent on it for their content; but some of the hymns forming the nucleus of the *Atharvaveda* are "just as old as the earliest in the *Rigveda*."[4] The *Yajus* and the *Sāma* are important only for liturgical purposes, though the latter Veda is often spoken of as the source of

[1] *Hymns of the Atharva-Veda*. Sacred Books of the East, Vol. 42, p. LXX. (Oxford University Press. 1897.)

[2] U. K. Oza, *op. cit.*, p. 360.

[3] *Nirukta*, I., 18.

[4] A. A. Macdonell in *Encyclopædia of Religion and Ethics*, Vol. VII, p. 55, 1914.

Indian Music. The other two, the *Rig* and the *Atharva*, have a wider importance. In point of literary merit, the *Atharvaveda* is decidedly the inferior of the two; but as a repository of incantations useful in the cure of "diseases, ailments and injuries, such as fever, jaundice, scrofula, leprosy, dropsy, cough, baldness, ophthalmia, impotence, poisoning, snake-bite, wounds and fractures" it is, Macdonell holds, "our earliest source for the history of Indian medicine."[1] In the *Rigveda* we read of gods like Agni and the Aśvins, Savitṛ and Soma, Indra and Rudra, who possess considerable medical skill whereby they cure the ailments of their devotees who approach them with such a request.[2] The *Atharvaveda* probably provides the medical equipment, not only for these divine physicians, but also for those who, in incipient illness would try to cure themselves. The cosmogonic and theosophical hymns of the *Atharvaveda* are certainly more advanced than their congeners in the *Rigveda* and sometimes even supply the "connecting link between the philosophy of the *Rigveda* and that of the Upanishads."[3] Together these two Vedas supply:

> a body of material which is of inestimable value, not only for the early history of India in its various aspects, but for the study of the development of human institutions in general.[4]

H. G. NARAHARI

RELIGION IN ASIA

Is Asia indeed prepared, as Mr. Avro Manhattan suggests in "Asia, the West, and Christianity" (*The Literary Guide and Rationalist Review*, March 1951), to repudiate religion altogether? That would be to deny the deepest intuitions of the Indian heart, which are not fundamentally different from those of the human heart anywhere.

The kernel of true religion is present at the core of every creed, however overlaid by priestcraft with ritual, superstition and dogma. The expression in each case of a great lover of humankind, that essence of true religion is not different from the spirit which inspired "the most equitable principles of the French, American and Russian revolutions," the true application of which would indeed be "the surest guarantee of the enduring friendship of all the races of the world." Without that spirit of true religion, what can check the terrifying "fecundity of hate breeding hate"?

Asia's rejection of Western pretensions and Western domination was inevitable and in the long-run interest of all. But the reaction must not go too far, nor must resentment blind Eastern eyes to the nobility that has found expression in the lives as well as in the words of many in the West, or to the sincerity of the commitment of many Western as well as Eastern minds and hearts to the ideals of universal brotherhood and of the dignity, the duties and the rights of man as man, and above all of high mystical endeavour to lead a holy and enlightened life.

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[1] *Ibid.*, p. 56.

[2] For details see H. G. NARAHARI, *Atman in Pre-Upanishadic Vedic Literature*. Adyar Library Series, No. 47, pp. 152 ff. (Adyar, 1944).

[3] For an instance see H. G. NARAHARI, *Ibid.*, p. 81 ff. Macdonell denies the principle in his article cited but appears to accept it in his *Vedic Mythology*, p. 4.

[4] MACDONELL, in *Encyclopædia of Religion and Ethics*, Vol. VII, p. 57.

THE BASEMENT

[**Claude Houghton** is well known to our readers as a novelist. He has made his mark in creating a particular type of story, which has a meaning and a message in itself. We take pleasure in publishing his latest story of which he writes : " I realise that this is the most extraordinary story I have written."
—Ed.]

It is unnecessary to know my name. I am a man who had a certain experience which started in a low oblong room in a house in Montmartre. There is a small restaurant on the ground floor : the oblong room, which is kept for private parties, is on the floor above. At the top of the house are three bedrooms—I was living in one of them, the others were empty. The patron and his wife had bought the house only a few months before I took a room. They knew nothing of its history. It is very old.

The date of my stay in this Montmartre house is irrelevant. The fact that, at the time, I was confronted by a supreme crisis, has only a personal significance. It is not important to know why I am able to narrate events which happened outside the oblong room—and to record what was not said. It is the experience which is important—for me. Whether it will have any importance —for you—I do not know.

* * *

It was nearly half past twelve on a mist-curtained autumn day. I had spent the morning in the Luxembourg Gardens. To reach my room, I had to pass through the restaurant on the ground floor. When I entered it, I found Madame arranging flowers on the table.

" Ah, Monsieur ! We are busy today—I thank the good God. We have a private party upstairs—a party of twelve. You have seen the room ? No ? Ah ! I show you. One trembles to think how old it is."

I followed her up the flight of steep narrow stairs. She opened a massive door.

" You stay and look round. Yes ? One day, you give a party. Pretty girls and students like yourself. One must be gay when one is young. Afterwards ? One needs memories. There is much suffering."

She went out, closing the door behind her.

Although twelve places were laid —although the table was bright with flowers—the room had a timeless quality. There was a wooden bench along one wall.

I sat on this bench.

I do not know how long I stayed there, motionless with closed eyes. ....I heard young voices, laughter, the sound of light feet on the stairs. The door opened—six girls and six young men came into the oblong room. They were students. The girls were gaily dressed. It was evidently a gala occasion.

Two of them instantly interested me. A girl called Annette, fair and lovely with the bluest eyes I had ever seen ; and a student whose name was Jacques. One could tell that Annette was in love with him.

Jacques sat alone on the bench, an unlit cigarette in his hand. I noticed the beauty of his head—the sensitive features—the delicate but powerful hands. Anyone would know that he was an artist, and one at the outset of a great career. The brow was marked by destiny : the burden of genius isolated him.

Someone put a glass of sherry in his hand. He remained silent, motionless, the glass of sherry in one hand ; the unlit cigarette in the other. Annette stood apart from her companions—who were laughing and drinking—looking at Jacques.

Suddenly, everyone became silent.

The silence lasted for a minute.

Then Jacques said in a tense whisper :

"*Listen.*"

The door opened and a woman came into the room.

She was a widow. She stood in her black dress, framed in the doorway. They stared at her. She was pale. The features bore the signature of unique suffering. Her beauty seemed that of another world.

She came nearer and they gathered round her—hushed, expectant, awed. Jacques remained on the bench. He did not look at her.

Then the woman said, in a low but very distinct voice :

"I have come to tell you about myself. It will not take long.... My husband lost his reason—and was sent to an asylum. For three years, I spent all the time I could with him. Then he died."

She went on :

"There, for the first time, I saw the suffering of the world. The suffering that is hidden away. Everyone, sooner or later, is destined to look on that suffering."

After a pause, she continued :

"When my husband died, I took a ground floor room—near here. I put a notice in the window, asking those—whose hour had come—to look upon the world's suffering with me."

One of the girls stepped back from her with a cry.

"Yes, Mademoiselle, they thought —as you do—that I was mad. So I took the notice out of the window—and now, every day, I seek those who are destined to look upon the sorrow of the world. As I passed outside, I heard voices—and came to this room."

They stood in a circle round her. Jacques was still on the bench. He had not looked at her. Annette watched him apprehensively.

Then the woman went on :

"Near here, there is great sorrow. But only those who know that they are responsible for it—are destined to look upon it."

Jacques said :

"We are all responsible."

"That is true, but—only those who know that, have the power to look on such sorrow."

Jacques rose and went to her.

"I will come with you."

Annette cried:

"No, Jacques, *no!* You will destroy yourself!"

Jacques said to the woman:

"You say this suffering is near here?"

"Very near."

"Let us go."

They went out together. When they reached the street, they walked in silence. A few minutes later, the woman stopped outside a small house.

"Why have you come here? This is my house. My mother left it to me when she died."

"Open the door."

"But you are absurd! I live alone here."

"And the woman who looks after you?"

"I know nothing about her—except that she has a room in the basement. She lives her life—and I live mine."

"You are going to see."

They went into the house. At the end of a narrow passage, was a heavy wooden door. He opened it. Steep winding stairs led to the basement. She could see by the way in which he descended that he had never been into the basement.

Almost immediately, a continuous high-pitched moan was heard.

"What is that?"

"You will see."

She stopped before a shut door.

"What is in there?"

"The evil that men do to women. ....In another room—in another house—near here—is the evil that women do to men."

"I am going into this room."

She put her hand on his arm.

"You are young. You have genius. Your youth—your genius—may wither if you go into that room."

"An artist must look on everything. Everyone is responsible for everyone else."

He went into the room, shutting the door behind him.

Several minutes passed.

Nothing could be heard, except the high-pitched continuous moan.

Fear came to the woman. Fear for Jacques, the artist, in that room.

At last, unable to bear the fear—which made her marble-still and marble-cold—she opened the door.

On a pallet, was a girl of eighteen. She was blind. Her hair was matted. The features were so distorted that the face seemed a diabolical mask. Unceasingly, the high-pitched moan came from her motionless mouth.

Jacques was sitting by the pallet. His hand held hers.

For more than a minute, the woman stood, looking at them. Then she went out, shutting the door.

A vision came to her.

She saw all the meetings there had ever been between the girl, Jacques, and herself. All the countless meetings—down the ages. Meetings in lands she did not recognize—meetings in unimaginable circumstances

—meetings which revealed change after incredible change in their relations—meetings which froze her with terror—meetings which winged her with wonder. All the meetings between the three of them—down the ages.

Then she knew that this was their last meeting on earth.

A triumphant hymn of joy surged through her. The air was filled with the beating of vast wings.

She went into the room.

Jacques rose. Together they stood, looking at the girl on the pallet.

The high-pitched moan ceased.

The girl's eyes opened. She looked from one to the other.

Then she said :

" We are together again—for the last time. This is the last death."

She said to Jacques :

" You are dead."

She said to the woman :

" You are dead."

Then she said :

" I am dead."

Her eyes closed.

Again, they heard the high-pitched continuous moan.

They went out of the room and up the stairs.

When they reached the front door, Jacques asked :

" Who is she ? "

" She is the daughter of the woman who serves you. She is herself. She is the evil men do to women. And she is a child of the Most High. She is risen."

" Risen ? She said that I am dead—that you are dead—that she is dead."

" It is the same as saying : you are risen—I am risen—she is risen."

Then she said :

" We three shall not meet again on earth."

And then she said :

" You must go back to your friends."

" I can never go back to them."

" Come."

They walked in silence along the street.

They went through the little restaurant and began to ascend the stairs. The sound of laughter came from the oblong room.

" I tell you I cannot go in there ! They are laughing ! "

" Annette is not laughing."

She turned and began to go down the stairs. He watched her till she disappeared.

Then he opened the door.

And went into the room.

CLAUDE HOUGHTON

NEW BOOKS AND OLD

DRAMATIC APPROACH TO PHILOSOPHY *

M. Marcel has the advantage of most, if not all his predecessors as Gifford Lecturer at the University of Aberdeen, in being a creative writer as well as a philosopher. This is not, of course, to say that a philosopher may not be a creative writer in his own right. Indeed a true philosopher must be so. But it is a lamentable fact that philosophy in modern times has been largely reduced to systematic speculation. In M. Marcel's philosophy, however, we shall not find a system or even an approach to one. Indeed he is continually on the alert to avoid the plausible logical traps into which the systematizer so inevitably falls. For him philosophy implies a search or a quest and, as one who has written many plays, his approach to truth is at once imaginative and, in the deepest sense of the word, dramatic. Truth, as he sees it, is not a mere matter of abstract reasoning or didactic exposition, but a situation, costly and often painful, in which we are all most intimately involved. In referring, for example, to the difficulty which philosophy must have in ridding herself of her idealistic prejudices, he recalls the periods of anguish through which he passed, more than 30 years ago, when he was waging this sort of war against himself. For such a philosopher, in his own words, "the reference of the idea to the general human condition is fundamental" and it is not arrived at by way of abstract thought, but rather "grasped through intimate lived experience," as in the inner awareness of the poet or the artist.

The world, in fact, is what it is today through men's refusal not only to reflect, but at the same time to imagine. For you cannot do the one truly without the other. M. Marcel's philosophy is a sustained expression of that truth and it is, therefore, natural that he should often use the themes of some of his plays to elucidate his meaning. For in these we have truth presented in some vital human situation. In applying his method, too, of "working my way up from life to thought and then down from thought to life again" he starts always from certain very simple and immediate experiences which philosophy has always tended to overlook. For him an example is not merely "an illustration of an idea which was fully in being even before it was illustrated." He compares the pre-existing idea rather to a seed.

> I have to plant it in the genial soil that is constituted by the example before I can really see what sort of a seed it is; I keep a watch on the soil to see what the seed grows up into.

It is thus that he strives to avoid the kind of philosophy which has been too often built up, not on experience, but on a waste product or simulacrum of experience that has "taken experience's name." In this task of reinstating vital experience in philosophic thinking he follows in the steps of

* *The Mystery of Being : Reflection and Mystery.* Gifford Lectures, First Series. By GABRIEL MARCEL. (Harvill Press, London. 219 pp. 1950. 15s.)

Bergson, but his journey and his style of walking are entirely his own. That the pure metaphysician would probably describe him as more of a psychologist than a philosopher, while the psychologist would deprecate his metaphysics, shows how creatively he mediates between the ideal and the phenomenal planes. He is, in short, an Existentialist who is true to the realm of being and the reality of spirit. By refusing to dissociate spirit and flesh, by claiming indeed, that spirit "only constitutes itself effectively *as* spirit on condition of becoming flesh," he raises the body itself from the status of an object, or even of an instrument or an apparatus, to that of a subject. My body, he writes, is "my way of being in the world." When one speaks of it, one speaks not merely of that uniform mechanism with which science is concerned but, in a very real and unique sense, of oneself.

This is a good example of the way in which M. Marcel seeks to heal the division which has become so acute in the thinking and feeling and life of what he calls our "broken world in which the heart has stopped beating," a collectivized world which has lost the secret of community and in which real persons are being more and more reduced to abstract nobodies on an official dossier. We are even tending, as he puts it, to become bureaucrats in our relations with ourselves, to lose the immediacy of self-awareness and our sense of life's old intimate quality. It is characteristic of him to approach "the question upon which all the other questions hang," the question: "Who am I?" by way of such concrete and contemporary facts, which have not generally been the concern of modern philosophers.

But it would be quite misleading to suggest that, even in this first series of lectures, in which he is clearing the way for a consideration of man's approach to God, he is not continually referring the actual human situation to a veiled reality, a mystery outside us and within us in which all the apparent oppositions of Self and self, of the intelligible and the natural, of the passive and the active, of life and death, of separateness and relatedness, can alone be resolved. To be resolved they must be transcended. But transcendence for him is never falsely bodiless and vague. It is rather a transcending in our experience of "the primary, and fundamentally spatial, opposition between external and internal." It is, in his own words, "ingatheredness," a depth and fullness of being which creates, also, in our relation to others, a "togetherness."

It is from this mystery, this something that is not itself, that reflective self-clarification draws its strength and fulfils itself in a knowledge of truth that is a knowledge of life. Of such reflection, these lectures, so apt and lucid in style, so simple and concrete in their human reference, so subtle and imaginative in thought, are at once an interpretation and an engrossing example.

HUGH I'A. FAUSSET

The Lonely Tower: Studies in the Poetry of W. B. Yeats. By T. R. HENN, C.B.E., M.A. (Methuen and Co., Ltd., London. 362 pp. 1950. 21s.)

Yeats's career as a poet extended over more than 50 years. In the 1880's and early '90's Yeats was first drawn to esoteric practices and came under the influence of Madame Blavatsky and Mohini Chatterji. He also met George Russell, Lionel Johnson, Sarojini Naidu, "the little Indian princess" and Maud Gonne, his flame and faith. Towards the other end of his career in the 1930's, Yeats collaborated with Shri Purohit Swami, and in his poetry gave evidence of a new vitality and even a seeming preoccupation with "lust and rage," remotely symptomatic of the Nazi creed of brutality and violence.

In between, Yeats assumed many masks—Celtic revivalist, resourceful myth-maker, symbolist, weaver of the tenuous web of dreams, rejuvenated modernist, self-induced mystic; yet the masks became him when he actually wore them, and every mask implied its anti-mask as well.

It cannot be said of Yeats, as it might be said of Pope, for instance, that he early perfected a single verse technique into which his inspiration flowed readily and freely for the rest of his life. Yeats, on the contrary, was subjected all his life to the pressure of the world around him,—its politics, its current of vital ideas, its human inhabitants—and, being both sensitive and alertly responsive, he changed, he grew, he fashioned fresh instruments, he bravely met the challenge of each new phœnix hour, he was never afraid to be himself.

Such a career as Yeats's, then, holds in miniature the history of an entire epoch, and forces upon our attention the crisis through which humanity is passing in the 20th century. Yeats the Anglo-Irish poet often enacted in his mind the tragedy of Ireland's star-crossed history, and this tragedy seemed to him symbolic of the tragedy of the world, of the human race. Having been both within and without the Irish movement for independence, Yeats suffered its horrors, shared its brief elations and its long frustrations, and turned them all into memorable song. Forever seeking harmony and beauty but finding only discord and ugliness, Yeats was repeatedly lured to the regions of the invisible; he was driven to invent symbols—"Byzantium," for example—which would act as "Open Sesame" to the far heavens of his imagination.

It is not at all surprising that in his poetry experiences coalesced and fused, and diverse types of knowledge found something of a common denominator. He drew liberally from painting no less than from politics, from mystic ecstasy as well as from triumphant sensuality, from the future and its isles of promise and not alone from the past and its oases of superb achievement. Yeats's poetry is thus a worthy—if also a taxing—theme for the scholar and the critic, and many have attempted to elucidate and interpret it. Mr. T. R. Henn is the latest, the best-informed and, in some respects, the most satisfying of such interpreters; decades of reverent study and years of searching inquiry have gone into his impressive memoir. An Anglo-Irishman himself, Mr. Henn is able to recapture the atmosphere in which Yeats grew through boyhood and adolescence to maturity

and fulfilment. Scholarship and criticism meet biography and history on a familiar level, and we are enabled to watch the evolution of the poet's mind and art, and to relate them to his times and to all time. A truly monumental work, *The Lonely Tower* will have an abiding place in Yeatsian studies.

K. R. SRINIVASA IYENGAR

Idea of God : The Foundations of Religious Experience. By K. C. VARADACHARI, M.A. PH.D. (Sri Venkatesvara Oriental Institute Studies No. 3. Sri Venkatesvara Oriental Institute, Tirupati. 155 pp. 1950. Rs. 3/-)

No idea is more widely spread than the idea of God, though only a few are interested in the logical proofs of God's existence or in learned discussions about God. Dr. Varadachari, who is well known for his learning and scholarship, presents in this book the theistic conception of God as found in the Vedas, the Upanishads, the Darshanas, the *Pancharatra Āgama*, and also in the writings of Ramanuja and Sri Aurobindo.

The great merit of Theism, as distinguished from Deism, is that it makes God dearer to men's hearts and nearer to men's needs. Theism reconciles the conflicting claims of the transcendence and the immanence of the Godhead. As Professor McTaggart has rightly observed, "If there is a God, He is a person and not an abstract quality." The mystics of all ages and countries have unanimously affirmed that they have had a direct experience of God, which brought them infinite light, peace and happiness. In Indian thought emphasis is laid on the realization of the Divine rather than on the proofs of God's existence, as occurs in Western philosophy. We heartily recommend the book to all who are interested in the problems of philosophy and religion in general and in the problem of God in particular.

We very much wish that the get-up of the book were of the same high quality as the spiritual excellence of its contents.

D. G. LONDHEY

Gandhi—Fighter Without a Sword. By JEANETTE EATON. (Morrow Junior Books; William Morrow and Co., Inc., New York. 253 pp. Illustrated. 1950. $3.00)

Recently there have been several biographies of Gandhiji published in the U.S.A. Of these one of the most outstanding is Jeanette Eaton's *Gandhi —Fighter Without a Sword.* This book is for children between the ages of 12-16, and we have here a very worthy biography of India's great leader, told dramatically and with remarkable awareness of the Indian atmosphere and way of life.

Miss Eaton's simple and direct style have shown her to be a gifted story-teller. She has imaginatively woven the landmarks and events of Gandhiji's life into a story which will hold the attention of her readers till the very end. In the pages of her book Gandhiji lives and breathes again and the

warmth and human charm of his personality, which endeared him to India's millions, is immediately conveyed to the reader. The South African period and the political part of his life have been handled with skill. Enough is told to show the great part played by him in achieving India's freedom without burdening the story with too many historical facts and dates. This is, indeed, most creditable, for, without being aware of it, an American child will have learnt a great deal of the history of India's independence and also of the manners and customs of the country.

Miss Eaton's book makes us feel that Gandhiji does not belong only to India but to the world and to humanity; and that the message and significance of his life were not "of an age but for all time."

Although written primarily for American children this book will also be very valuable to children of the same age in India, and Ralph Ray's attractive illustrations enhance the charm and atmosphere of the story, and add to its appeal.

SHAKUNTALA MASANI

Immersion. By MANJERI S. ISVARAN. (S. Viswanathan, Central Art Press, Chetput, Madras. 80 pp. 1951. Rs. 2/-)

Manjeri Isvaran's latest book *Immersion* is a poignant tale, narrated with great feeling and fluency. A slender volume, it holds the reader's interest in a strong grip.

The four characters, each definitely individualistic, are delineated with remarkable perception and understanding; the author has the gift of bringing out an entire personality in a few words. For instance that of the priest, who, when stark tragedy was about to overtake the family that he had guided and served all his life, "precipitated himself down the stairs—but he did not plunge into the waters. He was wearing silk." In the brevity of that last sentence lies a chapter.

Isvaran neither condemns nor extols; the judgment of the reader is left completely unfettered.

The descriptive passages, particularly in the early pages, have much charm and originality, and there is a refreshing absence of hackneyed expressions.

Above all, we commend the author for the admirable restraint and delicacy with which he refers to the "contamination" of Jagada. A great many novelists of the present day have a tendency to indulge in quite unnecessarily pornographic phraseology under the mistaken impression that it adds to the forcefulness of the narrative. In *Immersion*, on the contrary, the author's very restraint makes all the more vivid the foulness of the act committed. Many modern Indian writers would do well to emulate Isvaran on this point.

R. K.

Silver Jubilee Commemoration Volume of the Indian Philosophical Congress. Edited by DR. T. M. P. MAHADEVAN. (Copies obtainable from Prof. N. A. Nikam, Basavangudi, Bangalore. 311 pp. 1950. Rs. 20/-)

In preparing this *Silver Jubilee Commemoration Volume* the editor has given much attention to form—the result is imposing—and has devoted a good deal of space to matter not strictly philosophical. There are reminiscences, messages, photographs, and a reprint of Rabindranath Tagore's Presidential Address to the first session of the Philosophical Congress in 1925.

The principal philosophical interest of the volume is in the three symposia. On " The Place of the Philosopher in Modern Society," Prof. A. R. Wadia is critical of Indian tradition, but he and Prof. H. D. Bhattacharyya reach the same conclusion that, in an age of declining faith the philosopher has a very important opportunity : to raise once more the banner of the ideals of truth and goodness.

Four philosophers discuss whether Sri Aurobindo has refuted Mayavada. Dr. Indra Sen argues that by attempting to synthesize the transcendental and the empirical, Sri Aurobindo adopts a more satisfactory position than Śaṅkara. Prof. N. A. Nikam replies that even if the Ultimate " manifests " itself in the empirical, the distinction between the two remains, because the relation between them is conceived as that of Reality and appearance. Prof. H. D. Chaudhuri holds that all serious philosophical positions are valid, but that their mutual reconciliation is impossible : the transcendental and the empirical are two legitimate points of view, but their co-existence is a mystery.

Prof. G. R. Malkani, although upholding Mayavada, nevertheless differs sharply from both its other defenders. If the Absolute " manifests " itself, it is *saguna*, and that is logically incompatible with its being *nirguna*. If we admit concurrent reality to different " points of view " we concede dualism. The only position compatible with monism is that of Śaṅkara, that the empirical world is an illusory appearance. Professor Malkani thus rejects the external experience of the material world in favour of the internal experience of the spiritual world ; and for a characteristic reason, because not to do so " degrades spirit to the status of an object." Despite his rigorous logic, his decision is finally made on grounds of value.

The expositions of six living faiths, Hinduism, Jainism, Buddhism, Zoroastrianism, Islam and Christianity, afford interesting contrasts of attitude. The first four are statements by instructed devotees, who do not conceal their deeply felt convictions. The Christian, an American, though presumably as devout as the others, feels impelled, in accordance with the scientific spirit, to suppress his convictions and give an anthropologist's statement of Christian dogma. The Muslim's contribution is less an exposition of his creed than the reflections of a liberal thinker on the problems of modern society—valuable reflections, but of an interest quite different from the others.

The volume contains a selection of the other papers read at the session. Sri Aurobindo's is a good expression of the synthetic view discussed in the symposium, an argument that spirituality does not detract from, but increases,

the importance and dignity of material life.

Indian philosophers employing the Western categories remind one of a life-long abstainer sniffing suspiciously at some indulgence and finding that he likes it. Prof. A. C. Mukerji discovers in Existentialism unexpected sidelights on familiar truths. Prof. J. N. Chubb is ironical about Logical Positivism but concedes that there may be sense in the empiricist's criterion. He suggests that empirical propositions can be rescued from the positivist's condemnation by saying that instead of being empirically verifiable they are "to be realized." The implication is the disappearance of metaphysics as an intellectual exercise, and its absorption in mysticism. Not a small concession!

Indian and Western thought have been in contact now for a century and a half, but the results hitherto, at the philosophical level, have been meagre. This Silver Jubilee Volume suggests that their cross-fertilization may at last be about to produce valuable results.

P. SPRATT

The History of Scientific Thought with Special Reference to Asia. By H. J. J. WINTER, M.SC., PH.D., A.INST.P., M.R.A.S. (Transaction No. 5, The Indian Institute of Culture, Basavangudi, Bangalore. 15 pp. 1951. Re. 1/-)

The modern tendency to consider seriously only the Greek and modern phases of scientific thought receives a needed corrective in this thoughtful paper, prepared for a Discussion Meeting of the Indian Institute of Culture, where it was read on November 16th, 1950. Dr. Winter brings out the considerable legacy of technical skill and empirical rules bequeathed by "the Eastern Empires of Antiquity in which science first flourished," on which Greece began erecting her "great edifice of deduction and a system of knowledge," and also the rôle of Islamic culture in preserving and passing back to Europe the Greek legacy, augmented with their own and with Hindu knowledge, to form the foundation of the scientific renaissance and of modern technology.

The technological achievements in the Indus Valley, the Yellow River Basin, and in the Nile and Tigris-Euphrates regions are paralleled if not eclipsed by the astronomical and mathematical developments in Babylon, Egypt, Central Asia and China, as well as in India, where the decimal system was developed and trigonometry originated.

Dr. Winter, in fact, finds "the glory of Asian science in its mathematical or imaginative aspect rather than in the experimental or practical." And yet,—

> in the 10th century Cordoba was "The Jewel of the World," the cultural focus of Europe, where one could walk for 10 miles in a straight line by the light of the public lamps. In London, 700 years later, there was not a single public lamp.

Perhaps the Transaction's most important contribution is the clear evidence which it offers of the interdependence of human thought, East and West.

E. M. H.

St. Francis in Italian Painting. By GEORGE KAFTAL. (George Allen and Unwin, Ltd., London. 121 pp., including 39 illustrations. 1950. 12*s.* 6*d.*)

Here is a slender book which is the fourth in an ambitious series. The purpose of the series is "to bring home to the modern world the highest spiritual achievements of mankind in East and West" and also "the essentials of religion in this age of doubt and discouragement."

The author of the present book says rightly that Francis is the most popular of Western saints, although some of the literature about him has been "mawkish." His short biography is well done. As most people know, Francis (born 1182) was the son of a successful merchant in Assisi. In early years he was the life and soul of the Bright Young Things in that small city, and it seems to have been during an illness that his personality turned over. His former companions were dismayed to find him becoming more and more religious and ascetic. They gave him up entirely when he broke with his father and was cut off without even a shilling.

When he was 27 he took to the life of a wandering friar and soon formed the nucleus of the Franciscan Order. He saw everything, from the sun itself to any leper, as a part of God's creation, and his loving-kindness to all sentient creatures can seldom have been equalled anywhere. The life is of course crowded with miraculous events, and most of the pictures record one or another of them. Unfortunately these pictures are not very clear but they are sharp enough to show us the architecture of the age.

They also make us realize with wonder that only 700 years ago in the most advanced part of Europe nearly everybody whole-heartedly believed in God and was impressed rather than surprised by the occurrence of miracles.

CLIFFORD BAX

The Penguin New Writing 40. Illustrated. Edited by JOHN LEHMANN. (Penguin Books, Ltd., Harmondsworth, Middlesex)

An elegiac mood seems an appropriate approach to reviewing this swan-song of a distinguished literary medium. A fatality has seemed to pursue the little magazines which have offered an opportunity for expression to many previously obscure writers and a forum to the already arrived. Their mortality has been heavy, disturbingly so, to the extent that it implies a turning of the public interest from the voices with something to say upon the printed page to visual and auditory media which make even less demand upon the mind. To the extent, however, that popular indifference reflects a reaction against ultra-sophistication it is not an unwholesome sign. Some of the poems, essays and short stories in this final issue are admirable. Edith Sitwell's opening poem, "A Song of the Dust," is magnificent. Some others, however, suffer from the decadence that blights so much of modern writing in the upper register.

E. M. H.

Jānāśrayī. By JANASRAYA. Edited by M. R. KAVI (Śrī Veṅkaṭeśvara Oriental Series No. 21, Śrī Veṅkaṭeśvara Oriental Institute, Tirupati. 73 pp. 1950. Re. 1/-)

The Śrī Veṅkaṭeśvara Oriental Institute has done a great service to the cause of learning and research by its numerous publications during the last decade. This text is a work on Sanskrit prosody containing 197 quotations from the Buddhist works of Aśvaghoṣa and the non-Buddhist works of Bharata, Vararuci, Śūdraka, Kālidāsa, Kumāradāsa, Bhāravi, Vikaṭanitambā, and Sundarapāṇḍya.

The name *Janāśrayī* or *Jānāśrayī* is given to the work as it was produced by King Janāśraya, otherwise called Mādhava Varman (between 580 and 620 A.D.). The work was written by the King in the form of *sūtras* (aphorisms). The prose explanations of these *sūtras* are said to have been composed by the poet Guṇasvāmin.

This work is of great importance for the history of Sanskrit prosody (*Chandas*) and we are heavily indebted to Prof. M. R. Kavi for preparing the present critical edition on the basis of two manuscripts (from Malabar and Trivandrum) and to Shri P. V. Ramanujaswami, the Director of Śrī Veṅkaṭeśvara Oriental Institute, for publishing it in its Series.

P. K. GODE

Literary Style and Music: Including Two Short Essays on Gracefulness and Beauty. By HERBERT SPENCER. (The Thinker's Library, C. A. Watts and Co., Ltd., London. 119 pp. 1950. 2*s*. 6*d*.)

It is difficult to find in these four reprinted essays of Spencer's on the elements of æsthetics anything which speaks to our present condition; they tend to read nowadays like rejected sketches for later work in the same field. Spencer, unlike Nietzsche, a greater contemporary whom he in many ways resembled, spoke for his own age, not for the future. Today man's search is for a way in which to exist as an individual who is also a member of a closely related community, and for an understanding of the findings of the physical sciences which shall enhance, not exclude, the subjective truths of religious belief.

Æsthetics has a contribution to make to both these phases of the contemporary search. But in the last hundred years psychology alone has taken us a long way beyond these rather naïve investigations of Spencer's into the nature of literary style, music, gracefulness and beauty. The quality of imagination is the one which Spencer lacked; and nowhere is its lack more clearly demonstrated in this book than in the essay on *The Philosophy of Style*, a curiously arid piece of writing, which proves very adequately that a style wholly submitted to the "scientific" use of words which Spencer advocates will defeat its own ends: it ceases even to be lucid. It is only necessary to compare Spencer's writing with George Eliot's (who, it will be remembered, came under his influence) to see in what need Spencer stood of her imaginative sensibility.

R. H. WARD

The Fundamentals of Hinduism. By SATISCHANDRA CHATTERJEE. (Das Gupta and Co., Ltd., Calcutta. 177 pp. Rs. 4/8 and Rs. 3/8)

Religion, being a blending of belief and behaviour, must necessarily be studied against its own appropriate philosophical background. This is exactly what the author has attempted in regard to Hinduism in this book. He has succeeded admirably, too, in presenting simply, synthetically and succinctly a survey of the fundamentals of the Hindu faith; such as the Nature of God, the concept of Self, the Law of Karma and the Doctrine of Rebirth. In addition, he has essayed "to orient the fundamental elements of the Hindu religion in the light of Western thought." Therefore his thesis is free from the stamp of sectarianism. The book will, therefore, certainly serve the needs of readers interested in Hindu philosophy and religion, as the writer hopes.

G. M.

The Web of Indian Life. By SISTER NIVEDITA. (Advaita Ashram, Mayavati, Almora. 324 pp. Indian Edition. 1950. Rs. 3/8 and Rs. 5/-)

The late Ananda K. Coomaraswamy wrote that Sister Nivedita (Margaret Noble), an Irish disciple of Swami Vivekananda, had given, in *The Web of Indian Life*, "almost the only fair account of Hindu Society written in English." And Tagore in his Introduction wrote:—

> The mental sense, by the help of which we feel the spirit of a people...finds its objects, not by analysis, but by direct apprehension. Those who have not this vision merely see events and facts, and not their inner association....Sister Nivedita has uttered the vital truths about Indian life.

The observations, appreciative and admonitory, offered by one who devoted her life to the service of India, are as valuable today as they ever were, for all—Indians and others—who would gain a truer and deeper understanding of Indian character.

E. P. T.

The Science of Heredity. By J. S. D. BACON, M.A., PH.D. (C. A. Watts and Co., Ltd., London. 187 pp. 1951. 3*s*. 6*d*.)

Dr. Bacon has given a brief outline of the modern theory of heredity in which hereditary traits are carried by genes, or minute components of the cell which survive from one generation to another. His account must be an excellent one for those beginning a detailed study of the subject but may prove tedious for those with little or no scientific background, or who seek only a nodding acquaintance with the essentials of the theory.

As one observes biologists, such as Dr. Bacon, continually elaborating their theories in order to explain new possibilities always being observed, one wonders why it never seems to occur to them that they may be chasing the limitless number of ways in which an indwelling consciousness may use these wonderful tools, the cells.

G. H. B.

Sarvodaya : Its Principles and Programme. By M. K. GANDHI and OTHERS. (Navajivan Publishing House, Ahmedabad. 61 pp. 1951. Re. 1/-)

Appropriately, this compilation on *Sarvodaya* (the welfare of all) begins with excerpts from the writings of Gandhiji, laying down his principles for its attainment. Most of the book is given to clarifications and applications, by half a dozen of his followers, of the implications for the individual and for society of the *Sarvodaya* ideal.

Gandhiji rejected as a utilitarian formula "the greatest good of the greatest number," in the name of which individual rights are today so widely set at naught. He insisted on the universal good as the aim, and on Truth and Non-Violence, on "bread-labour" for all, on the trusteeship of wealth, and on the purity of means as well as of end. His principles form the basis of the Gandhian fellowship known as the Sarvodaya Samaj, formed in March 1948, soon after his assassination, to foster the spirit of service and to strengthen faith in the moral laws, as explained in an appendix.

There are valuable contributions from India's Prime Minister and President; from Shri Kaka Kalelkar and Shri K. G. Mashruwala, now the Editor of *Harijan;* as also notes by Shri Narahari Parikh of a significant talk with Gandhiji. Shri Mashruwala makes a valuable contribution to international understanding in his rejection of the largely false distinction between Western and Eastern outlooks. "I, for one, do not understand where the West ends and the East begins." Shri Kalelkar also brings out that free intercourse enriches culture.

But it is Shri Vinoba's message, occupying about a third of the book, that most lucidly expresses the very spirit of the departed Gandhiji, defending the Gandhian economics, demanding "operative meditation," insisting on the unity of life and that true interests cannot conflict. He defines the aim of the Sarvodaya Samaj as

> mixing ourselves completely with the entire society and trying to give our shape to it; "our shape" does not mean the shape of our passions and egotism, but the shape of the pure spirit, free from the taint of all egotism, one and universal—beyond race, nation, caste, creed or colour.

The complete freedom of the Sarvodaya Samaj worker, within the frame of Truth and Non-Violence, offers a pattern for an organization-ridden world.

E. M. HOUGH

Studies and Sketches. By K. CHANDRASEKHARAN. (S. Viswanathan, G. T. Madras. 94 pp. 1950. Re. 1/8)

These are "essays in the same theme —Indian Culture," says Shri P. V. Rajanmennar, Chief Justice of Madras, in his Foreword. And they are that indeed, for the author's subjects—Tagore, Nehru, V. S. Srinivasa Sastri, Malaviya, P. S. Sivaswamy Aiyer, Ananda K. Coomaraswamy, Dr. Rangachariar, Thyagayya, Rukmini Devi and Balasaraswati—are truly representative of the poetry, statesmanship, scholarship, humanity, dynamic thought, music and art of our country. While studying these characters the author analyzes them like a lawyer; but when he sketches them he humanizes them as an artist; hence, the depth and delight of his essays, each of which is a literary gem.

G. M.

The Searcher of Hearts. By PAUL-ANDRE LESORT; translated by A.M. (Cassell and Co., Ltd., London. 439 pp. 1950. 15*s.*); *The Shadowed Hour.* By CORAL HOPE. (Faber and Faber, Ltd., London. 244 pp. 1951. 9*s.*6*d.*); *The Eternal Echo.* By PHYLLIS CRADOCK. (Andrew Dakers, Ltd., London. 276 pp. 1951. 10*s.* 6*d.*)

The first of these three novels is a translation of *Les Reins et les Cœurs,* which was very favourably received when it was published in France a few years ago. To judge from the translation, its success was deserved—the more so as it is a first novel. Ostensibly the Drouets, the Lavallées and the Estiennes are brought together through the death of the head of the family, old Eugène Drouet; but in point of fact their lives would seem to have been very much interwoven in any case, and old Drouet's death provides only a unifying "idea." The main theme is that human beings are members one of another; and it is explored with relentless thoroughness and precision which not only bring the *persona* of every one of the characters into the limelight but reveal as well—as in an X-ray photograph—the secret places of their hearts. An impressive work.

So too—but on a smaller canvas—is *The Shadowed Hour,* which takes us to Beirut in 1912; to the dust and heat and clamour and the ominous silences of Syria during a period of tension between the Turkish and European authorities. A child of fifteen, daughter of the British Consul, sees on her way to school the bodies of three men hanging on the gallows. One of them she recognizes; and it is his story which gradually unfolds itself to the girl's receptive ears in the course of the ensuing twelve hours. Miss Hope manages a difficult theme with real art; and even the hint of a Galilean parallel never impinges upon or distorts her delicate portrayal of character, her narrative of a dramatic series of events.

The Eternal Echo is an exotic—and erotic—fable of Atlantis, written in a florid style which one reader at any rate found oppressive and pretentious. According to the blurb it was written *through* Miss Cradock, not *by* her; and one can only hope that next time she will be firm and refuse to do "Somebody Else's work for Him."

J. P. HOGAN

The Great Revivalists. By GEORGE GODWIN. (Thinker's Library, Watts and Co., Ltd., London. 220 pp. 1951. 3*s.* 6*d.*); *Humanity Comes of Age.* By VERA STANLEY ALDER. (Andrew Dakers, Ltd., London. 212+xii pp. 1951. 8*s.* 6*d.*)

The first book gives some interesting studies of the Protean psychology of those who, searching with mixed motives for the spiritual world, enter the middle psychic region between it and everyday mundane life. Here is the "hall of illusion," the very essence of personal subjectivity, where emotion masquerades as devotion, veiled sex desire disguises itself as spirituality and self-will and arrogance call themselves divine inspiration, while astral intoxication or a contagious passivity seems heavenly bliss. Even a genuine soul-vision may be transformed, through ignorance and pride, into a means of delusion. The book brings this out well. After considering crowd psychology, conversion and the revivalist

technique, it surveys revivalist movements in Europe and America through the centuries, from the mass mania of the Crusades down to Booth and his Salvation Army and the Welsh Revival of 1904. That the author recognizes the difference between the spiritually energized man and "the neurotic character active in the religious sphere" is indicated by his final reference to Albert Schweitzer; one feels, however, that the tone values of the portraits which he gives are over-dark, because painted with so strong an emphasis on the lower psychology.

It has been said that the worst hells on earth are made by men forcing their own ideas of heaven upon it. The earnest adolescent, in particular, is given to dreaming Utopias which ignore realistic executive details, and the fact that, in life, one has to deal with human nature, and its innate free-will. The dreamer has only to say "This will be so." Then World Government, the Spiritual Cabinet, the Council for This, the Council for That, will all co-operate in harmony; teachers will teach, business men will transact their affairs, farmers will farm, workers will work, families will love, all in an atmosphere of brotherliness—in the dream. *Humanity Comes of Age* is such a dream; some ideas are good, but too generalized to be constructive; on others (including some of the advice on self-development), one must cast a dubious eye. The author's intentions are high. But good intentions and dreams do not change the world. Knowledge, slow-earned, and wisdom fixed through hard experience, alone give the power to help.

E. W.

Poems from the Persian. By J. C. E. BOWEN. (Alexander Moring, Ltd., London. 102 pp. 1950. 10*s.* 6*d.*)

A high-water mark, indeed, in *creative* translation from one language into another as well as in artistic book production. The result is that 50 choice selections from Persian poetry, from Firdausi of the 10th Century to Qulzum of the 20th, rendered into English verse, read as if they were each "a piece of original verse in the new tongue."

Each poem is presented in the shape of a T-square, the left-hand panel of which has a pen-and-ink drawing by the Polish artist, Anatole Plavinski, illustrating the poem, while in the upper panel there is the Persian script by Zarin Khat, one of the best calligraphers in Teheran.

Thus both the ear and the eye further impress the reader's mind with the many-faceted wisdom of the masters included in the anthology—such as the superiority of the valiant deed over voluminous words; the immortality of art or poetry which is "a monument Time cannot touch, nor wind, nor rain destroy"; "how Earth feels when Spring is at hand"; "Be happy *now*, Dear Heart, and do not fear"; "Live always by your own unflinching toil"; "Patience and Victory are friends of one another"; "Your own stale loaf is better than another's honey-jar." A brief biographical sketch of the poet precedes every selection. In short, *Poems from the Persian* is a thing of beauty and a joy for ever.

G. M.

Atlantis : The Antediluvian World. By IGNATIUS DONNELLY. A Modern, Revised Edition. Edited by EGERTON SYKES. (Sidgwick and Jackson, London. 355+xix pp. Illustrated. 1950. 18*s.*)

Donnelly's classic work was well worth reprinting. This edition, with an editorial foreword and appreciations of Donnelly by H. S. Bellamy and Lewis Spence, omits some matter as out-of-date, but gives valuable additions—data since come to light, and quotations from ancient texts. Unfortunately, the square-ended italics differentiating the new passages produce an uncomfortable visual "flicker" and are not readily distinguishable from other italics in the text. Some "improvements" are doubtful—moving the source-references to the back of the book, and replacing the index (surely indispensable here) by a list of source-reference names. About 150 line sketches and maps are omitted and the index of 12 new photographs lists 5 items not reproduced and omits 5 others.

But, criticism apart, the book is stimulating, even if one cannot accept some details, like the recent Hoerbiger theory that the "capture" by the earth of the moon, hitherto an independent planet, produced the Atlantean flood. Esoteric and exoteric records quoted by Mme. Blavatsky make the moon the earth's "parent," and state that its occasional cataclysmic "pull," as also the periodical shifting of the earth's axis, are themselves related to disturbances produced by the dynamics of human thought. Tradition attributes the doom of Atlantis to the sorcery of its giants, the prostitution of their creative and intellectual powers. Tradition makes them the possessors of the cosmic force, *Mashmak*, which could pulverize whole cities in a second. Any book that helps to recreate that traditional past may help also our awareness of danger from the repetition of ancient sins.

W. E. W.

The Unending Quest : An Autobiography. By SIR PAUL DUKES. (Cassell and Co., Ltd., London. 260 pp. 1950. 16*s.*)

This is a book as unusual as it is gently exciting and deeply satisfying.

Sir Paul's life has been an unconventional one, for it was not planned out by others ; rather was the curve of his career determined by his own inner urges and the tensions of the outer world. Chance gave, chance took away, and chance gave again ; and Sir Paul has neither missed a good chance when it came nor whined when things went wrong. He has been teacher of languages, musician, diplomat, writer and speaker, acrobat, hypnotist, faith-healer and "holy charlatan" ; and, above all, he has been a tireless knight-errant of the Spirit.

The strictly political part of his life is kept out of this book, as it has already been covered elsewhere, and this deliberate self-limitation gives *The Unending Quest*, for all its entertaining variety, an inspiring unity of its own.

Sir Paul has never accepted the material world as the sole ultimate Reality. From matter to Spirit is one single gamut and, through music, meditation and ceaseless adventure, Sir Paul has striven to discover the filiations between the two seemingly

contradictory ends of omnipresent Reality. Hypnotism, astrology, yoga, fasting and spiritual exercises—Sir Paul has kept an open mind to them, and has gathered knowledge and grown in wisdom with the advancing years.

The Odyssey of Sir Paul's spiritual quest culminates in the splendorous revelations within the walls of the Great Pyramid. He has knocked and knocked, and the doors of felicity are open; he has sought the name, the word, and he has found it at last :—

> The sound 'O' trailing off into 'M.' The note never ceased, for the echo continued to vibrate from the end of one breath to the beginning of the next. Louder tones seemed to billow in waves through the hall like purling musical thunder.

Was Ouspensky right, after all, when he said that the Great Pyramid is somehow really alive? Writes Sir Paul :—

> It has been given to me to escape for a time from that stifler of the soul the world calls sanity or normality. I was reborn once more, seeing everything again for the first time.

On the other hand, it is the measure of Sir Paul's humility that, having found the truth, he is now content to live by it and does not write as though he is bursting with a new message. It is Sir Paul's humility and his utter humanity that make his book altogether irresistible.

K. R. SRINIVASA IYENGAR

I Follow After: An Autobiography. By LAKSHMIBAI TILAK. Translated by E. JOSEPHINE INKSTER. (Geoffrey Cumberlege, Oxford University Press, Indian Branch. 353 pp. 1950. Rs. 7/-)

This book appeared in Marathi several years ago and immediately became popular. It was written in very simple language, without the least bias, and was factually faithful. The Rev. Narayan Waman Tilak was a Brahmin who became converted to Christianity. His wife, Lakshmibai, also became a Christian a few years later.

Tilak was known to Marathi readers as a good poet, and his fine poetry has been read by thousands.

Lakshmibai, in this autobiography, gives a detailed description of how her husband became a Christian and how he behaved all through his life. She records that he was a very good but an eccentric man. He would leave his home without giving warning and then would reappear without notice after some time. Lakshmibai had, therefore, a peculiar man to look after.

It may be said that, in his daily behaviour, Tilak was a good Maratha Brahmin; and in his poetry there is no trace of religious propaganda.

This story is well told and, except for Shrimati Ramabai Ranade's *Memories in Our Life*, there is no book like it in Marathi. The English is as good as the original Marathi and to English readers this book will give an excellent idea of how Maharashtrians of modest means live.

Narayan Waman Tilak was a Christian of the highest type and Lakshmibai, who died some years ago at Nasik, was beloved by Hindus as well as by Christians; she was kind and serviceable to all.

M. D. ALTEKAR

THE INDIAN INSTITUTE OF CULTURE

[The 1951 programme of public activities of the Indian Institute of Culture at Basavangudi, Bangalore, began with the lecture which we publish here, in which **Dr. Gardner Murphy** of the New York City College, in India on behalf of Unesco to organize research in connection with its Tensions Project, gave a special progress report. The problem of tensions has many spreading branches but a single root, human selfishness rooted in ignorance of the fundamental unity of the human family, and ignorance of the higher nature of each man, wise and compassionate and just, above the attractions and repulsions of the personality. Social Tensions Projects may give clues to symptoms and suggest palliatives, but only understanding of man's real nature and action in accordance with that understanding can eradicate prejudice and still the promptings of assumed self-interest.

The Institute had two Special Meetings in January and February, in celebration respectively of Indian Republic Day and Lincoln Day. It also offered to the public a number of interesting lectures, including illustrated ones by Dr. W. C. de Leeuw of Holland and by Mlle. Suzanne Karpeles; lectures on "Negro Life and Culture," by Dr. Merze Tate; on "The Individual and the State," by Dr. A. C. Ewing, F. B. A.; on "The Atom and After" by Dr. N. R. Srinivasan; on "East and West: Some Aspects of Historical Evolution," by Prof. Constantin Regamey of Switzerland, etc. The subject of Dr. Paul A. Schilpp of Northwestern University, U.S.A., was "On Human Understanding." Shri T. N. Sreekantaiya told the story, as recorded in Kannada literature, of "Gomatesvara," whose colossal 10th-century statue draws many sight-seers as well as devout Jains to Shravanabelgola in Mysore State. Mr. Elmore Philpott of Vancouver, British Columbia, spoke on "International Peace"; Prof. K. Anantharamiah on "Non-Violence: Theory and Practice"; Dr. Wolmer Clemmensen, Secretary of the Danish-India Society of Copenhagen, spoke on "Social Education in Modern Democracy"; Mrs. Caresse Crosby, Founder of "Women of the World Against War," spoke on "The Need for a World Ideal"; and Mr. Wayne M. Hartwell, Cultural Affairs Officer of the United States Information Service, Bombay, spoke on "The United States Government's International Exchange of Persons Programme."

Early in April an interesting innovation was introduced. A Discussion Meeting on a paper on "Norwegian Culture," prepared especially for the Indian Institute of Culture by Mrs. Inger Aubert Daan of Oslo, was followed a few days later by another meeting at which, thanks to the co-operation of the Royal Norwegian Embassy at New Delhi, the Royal Norwegian Consulate-General at Bombay, and others, an informal talk on Norway was given, illustrated by epidiascope with pictures of Norwegian life and culture, some of which had been sent by Mrs. Daan herself; and several records of distinctive Norwegian music were played. It was felt that these meetings made a real contribution to the better understanding of another people and its daily life and cultural achievements.

There were also, early in 1951, three Discussion Meetings on papers sent to the Institute for the purpose, on "Ahimsa on the Farm," by Dr. Alexander F. Skutch; on "Anarchy and the Individual," by Mr. Claude Houghton; and on "The Albigensian Struggle for Spiritual Freedom," by Mrs. Hannah Closs. There were also Book Discussion Group Meetings, Lectures for Ladies and Kannada Lectures, besides showings of educational films, all in fulfilment of the Institute's effort to broaden the cultural outlook and to help produce enlightened and responsible world citizens.—ED.]

UNESCO STUDIES OF SOCIAL TENSIONS

It is a very great honour and a very great satisfaction to me to come and talk to you informally about a problem which is of international importance and in which India has taken a keen interest. I should like to give you a few words on the background of the international efforts to understand social tensions from the point of view of the social sciences before I talk about

India and its efforts in the investigation of this problem.

"War begins in the minds of men"; this phrase appears as a slogan in Unesco's declaration of principles in 1946. If war begins in the minds of men it becomes necessary to look sympathetically at all the economic, political, historical and sociological factors which affect men's minds. From such a point of view a group of social scientists was called together to explore different projects related to war dangers. They finally formulated what they called the Tensions Project, so sketched that every aspect of the research was to deal with tensions possibly leading to war. If some of the problems that I ask you to consider are purely domestic problems dealing with communities or castes or economic levels, I beg you to keep in mind that the reason for Unesco as an international body putting its effort into this is the fact that all human beings are essentially alike and essentially capable of learning from one another to form one common humanity.

In this connection let me speak at the outset about the unity of humanity. A father came home from his business tired and his small son wanted to have a good time with his dad. The father, tired as he was, sank into a comfortable chair exhausted, looking for some relaxation. But the boy wanted attention. The father saw a map in a magazine. He tore the map into a number of pieces and handed them to the boy, saying, "See if you can put these together, son!"

Then he thought he could read his newspaper in comfort, but a minute later, the boy came,—"I have solved the problem!" And there was the map all beautifully put together.

"How on earth did you do it?" asked the father.

The boy replied, "You see, you did not notice that on the other side of the page there was a picture of a man and if I put the man together the map comes together."

He seemed to say that if you put the man together—human beings regardless of time and birth and circumstances,—our global existence will make more sense.

Sometimes it is economic differences that make individual human beings view their life predicaments in a particular way. We know that frequently one man may feel that he has nothing compared with another man who has much more than himself. He may feel that he is discriminated against. Actually the discontented man may be in comfortable circumstances. It is not always economic facts but sometimes economic facts as they are understood by human beings that cause tensions. But it is because economists have done a good job that we may be able to do a bit in our way, particularly in the way of integration; by way of sympathetically getting together all the different pieces of the map.

Now, when the Government of India learned what was being done by Unesco during the years 1946-48, it began to take a prominent part in the international planning of the Tensions Project. So I should like to tell you something of both the international project and its Indian phase. About a dozen special divisions of the Tensions Project were formulated between 1946 and 1949. One of them is a series of studies of the way of life which members of

different cultural groups follow. It involves noting down systematically the things that are important to them in their ways of life. What is it that a Japanese or a Burmese or a Frenchman or a Brazilian regards as really essential in his way of life ? What are the things he regards as worthy and not worthy ? What are his cultural values ? This means getting them to tell us what it is that seems to them most important in their own culture and their way of life.

The second series of studies represents an attempt to read history impartially. The idea is to read history in terms of what each country owes to other countries. To study, for example, French history, not in terms of the glories of the French nation, but in terms of what other nations have given to French culture. From such a point of view you do not ignore the contributions of other groups. There may be international episodes in French history in which the school children are particularly interested and which may be so presented as to arouse prejudice. Many people believe that prejudice and misunderstanding begin very early in life and that it is possible to avoid such misconceptions.

During the last world war certain problems led to a concentration of suspicions and even hostility. It is hardly believable that any nation can be made up primarily of people who want suspicion or hostility. It may well be that there are men of violent inclinations in larger numbers in any particular national group. It is conceivable that, owing to economic circumstances, there can be more which [illegible]liced people within one country and in wh[illegible]ther. But it is hard to believe the same in the case of entire groups.

One way of getting at the causes and extent of prejudice is to ask what, for example, Norwegian children or Italian children think about the children of another country. A sort of misconception may be revealed like the white American's misconception of the Negro Americans.

Unesco established a Commission to study the tensions connected with the rapid movement from village life to large-scale factory production, resulting in dislocation and therefore frequently hatred, frustration among human beings. Studies of industrialization were begun in 1948 in four countries, with parallel investigations of the effects of industrialization, comparing, in each case, an industrialized village or city with one which was non-industrialized. The four countries which agreed to take part in these investigations were France, Sweden, Australia and India. India came prominently into the picture partly because of the personal interest of Dr. Guha of Calcutta. I know that he gladly gave the time required to study comparatively two Bengalee villages, one of which was heavily industrialized through the development of jute manufacture, and another village south of Calcutta which had not undergone industrialization. Now the reports are coming in from Australia, Sweden and France and Dr. Guha's study is going to throw more light upon these investigations.

Another thing, however, happened in 1948. It was the determination by the Indian Ministry of Education that all the Universities in India should be invited to take part in the investigation of social tensions, in terms of what Vice-Chancellors and faculties would

like to undertake. So a communication was sent to all the Vice-Chancellors, requesting them to arrange to inaugurate systematic studies in their institutions and giving them suggestions as to how the various social science faculties might collaborate in the preparation of reports within the region in which the University was situated, and as to the steps which the Government might be able to take. Obviously this occurred in the shadow of partition and communalism and it was hoped that repetition on any large scale of the tragedies of 1947 could be avoided if the social sciences would give their support to this project.

It happened that Mr. P. N. Kirpal of the Ministry of Education was in Paris in March 1949 and he presented to the Social Sciences Director India's desire for greater participation in tensions research. A plan was worked out by which Unesco, having this interest in research in the tensions problem, would finance the inter-University studies. On that basis a plan was worked out and finally an invitation was given to me to go to India as a consultant who would assist in the project and would visit various Universities where research interest in this problem was known to exist and where it would be possible to frame plans.

That was a year ago last November, and all our spare time from November to June was spent in correspondence and in talking with Indian scholars. We corresponded with 100 social scientists and we had a continuous stream of visitors from India who were going through New York to Lake Success or to Washington, or to take up various responsible posts in the Universities or in research.

Our idea was to help individual Indian scholars, whether they happened to be economists or anything else, in getting research going in their Institutions, utilizing the junior staff members or post-graduate students and paying them from Unesco funds. We proposed as much co-ordination as was possible. Our feeling was that it was impossible to cover all India or all problems, but we were told that the communal problem should have top priority and that we should emphasize studies in sections where the communal problem was acute. We should emphasize also studies where the refugee problem was acute. You will see, as the story goes on, why it was possible to take hold of the communal problem and the refugee problem in the particular way that this was done.

We arrived in India on the 1st of August, and held a conference of 20 people, who we knew were interested in this problem. Several of them were well known as research workers in social tensions from one view-point or another. Now among those who took part in the New Delhi conference were people whom we had had the privilege of knowing actually in New York. One of them, who had been at Lahore, teaching in the University, was deeply interested in all the various aspects of the problem, having himself suffered through the communal clashes. He could explain the nature of the communal problem and who would be the logical persons to analyze it.

Another person was Professor Vakil, the Director of the School of Economics in the Bombay University, who was eager to put the resources of his Institution at our disposal.

Another opportunity that came our

way was the fact that the Ahmedabad Textile Industry had begun a research study of all the things that held up production, whether originating in physics, chemistry, economics, or psychology. We found that we could use the Psychology Division there under the leadership of Chowdhry. Then it was our good luck to have an old friend by correspondence in Lucknow and we had every reason to be doubly grateful to the pioneer work of Dr. Guha and asked him to join with us.

Now it became evident to everybody after discussion that these people were to be asked to hold and co-operate in research schemes, finding whether other schemes could be added. We must get something done and we had a group of people who were willing to work without compensation so that we could use all the funds mainly for post-graduate students who would work. The work at Bombay was actually guided by Dr. Desai, working under Professor Vakil. Now all that we had to do was to visit these research teams, study what they were doing and offer assistance.

I will give you a brief synopsis of what we found when we went around. We arrived in Ahmedabad and found projects going under Chowdhry on the measurement of hostility of workers. Some of these were interviewed and studied by direct observation in the mills. Some were given the "Thematic Apperception Test" in which the task is to interpret pictures; the individual reveals his prejudices and hostilities by his interpretations. India has already developed a dozen different forms of this interesting test.

Then we went on to Bombay in September, where we found that already a team of 27 post-graduate students had been working and they were eager to compare three groups—the Hindu resident group, the refugee group (mostly Sindhis) and the Muslim group. We worked with family heads of these groups and studied their normal psychology, all the differences between these groups, and the background factors. I am personally very proud to have had the chance on the way to Bangalore to see these finished projects of the Bombay team.

When people told me that the Indian social scientist had normally given the problem up, as all social scientists had done, it has been a very interesting experience for me to see such a brilliant and effective job as the Bombay team has done. The emphasis here was on the economic background and the relationship in the last few months. Some people say that the reasons go back to the partition period and earlier. But we wanted some concrete results of this problem which was so pressing.

From Bombay we went to Lucknow to find a team organized and developing a questionnaire and many of the Bombay problems can be reviewed in the United Provinces around Lucknow. Then we went on to Patna, where we found a great many students in the Psychology Department working on their independent project. In December we went to Dr. Guha, who had nearly completed the comparative study of the industrialized and non-industrialized villages and was taking up his second study, based mostly upon the problem of refugees. Guha's problem is—What are the characteristics of a good refugee settlement? What difference does it make in the people's

morale ? Have you ways of understanding them ? How can you measure the reactions ? Can you get into their feelings and necessities and frustrations ? Can psychology help us to get a more complete and realistic picture of what affects these ?

New study schemes will shortly be inaugurated; I know of one in Madras that may find willing hands to give it shape. The tour is not closed and I think I may conclude on an optimistic note and express my personal belief that scientific study is going to help us understand the nature of prejudice and hostility and suggest practical ways of removing the blindness which has been the cause of mutual suspicion. The Government of India seems to be convinced that this type of investigation should be a permanent interest of the Government. In the West, investigations of this sort are mostly in the hands of municipalities or Provinces or States ; not of the Central Government, so far as I know. Therefore, I think that it will be a wonderful thing if the Government of India can succeed. I understand it is willing to take over the work of the Unesco. I am inclined to think that the Government will take it over within a few months and carry on the work and India will be ahead in this also as she has already been in the request to participate in social science research with reference to this social evil of group hostility.

Now the problem is whether academically formulated inquiries and results are of lasting weight in the way of economic, moral and educational forces, or whether the social sciences are too abstract. My answer is that we have found practical people, including statesmen, who have been very eager and far ahead of the general public in understanding what we are trying to do. Members of the press have been reasonable and have given their support and the University people have not only understood, but have given their practical participation.

Finally, and most important, is the fact that we have this as an international problem to be solved by international efforts. The Indian public apparently has been moving fast in the direction of science. Let us not argue whether the cure lies in science, religion or education. Let us have *all* these as weapons. Let us not say that science is poor compared to religion. Maybe that is true, but let us hope that in the years to come India will use *all the resources at her command* for bringing about better human relations and that other nations may learn from her.

GARDNER MURPHY

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

The addresses of Dr. Jaime Torres Bodet, Director-General of Unesco, before the National Commissions of Ceylon, Pakistan and India, are commented on in some detail in the article entitled "Towards a United World" which Dr. L. S. Dorasami, Honorary Secretary of the Indian Institute of Culture at Bangalore, has contributed to this issue. Of special interest in that connection were the Inaugural Address of India's Prime Minister, Pandit Nehru, and the address of the Education Minister, Maulana Abul Kalam Azad, on the first day of the New Delhi session, March 24th.

Pandit Nehru dealt with the crisis in the spirit of man which was represented by the trend away from the "mighty spirit of creative effort and faith and hope" symbolized for India, in their distinctive ways, by Gandhiji and Tagore, and towards "the spirit of denial and destruction." How were mankind's problems to be met? Unesco gave the obviously correct answer—"by education, science and culture." But all these could be perverted to narrow, separative ends. The problem of tensions could be studied at Lake Success! He saw grave danger in the unchecked urge to impose accepted patterns upon other peoples with different backgrounds, different present problems, and he did well to apply this principle within the country as well as to the world.

> ...while inevitably we are developing common ways of action and thinking, because that has become quite essential, inevitably also there are differences and we must recognize those differences and give full play to them.

Maulana Azad called for a reform, in the interest of world unity, in the teaching of history and of geography. He saw hope in the Unesco project of a history of mankind that would emphasize the growth of unity, to which Dr. Bodet had referred. And in geography teaching it needed to be emphasized that the world was one; maps for elementary instruction should be in one colour and the children should be taught that though "the world is divided into segments like Asia and America, Africa and Europe...such divisions do not disrupt the unity of the world." To such teaching reforms, the cult of narrow nationalism offered perhaps the greatest obstacle. "Unless we can go beyond nationalism, the future of man is dark."

Dr. Bodet stressed that not uniformity but harmonious diversity of cultures was the aim, but perhaps the most important part of his message was his call, which Dr. Dorasami echoes, for

> an awareness of effective solidarity driving men to act according to the demands of equity and universal brotherhood....The soul must work for the ideal of peace.

The Indian Social Reformer, which is maintaining the balanced and dispassionate attitude of its respected founder in evaluating public events, offered sound advice to the Indian Congress

for Cultural Freedom in its editorial of March 24th, almost on the eve of that Congress's Bombay session. That advice was that the Congress should avoid concentration on the denouncing of the Communist solution to modern problems to the exclusion of considering "obstacles to cultural freedom" nearer home. In India itself, as the Editor pointed out, there are great inequalities, other than those of wealth, which are expressions of caste-conditioned thinking; thinking not only in terms of the traditional but also of newly forming castes. There is also, he mentions, a revival of resistance to equal status for women. Many more such obstacles might have been named, including prominently the social and economic conditions which deny to the majority all but the bare bones of culture, to say nothing of their denial to the masses of effective freedom.

The repudiation, however well justified, of a particular solution, such as Communism, should not imply the ignoring of the need for finding a better one. The cause of cultural freedom demands, as the Editor brought out, not overlooking or ignoring that which threatens it in the Democracies themselves.

Shri Jayaprakash Narayan, presiding at Bombay on March 28th over the inaugural session of that Congress, warned against over-simplifying world problems. Totalitarianism did not offer the only threat to democracy. Gandhiji had been imprisoned, during the Democracies' war against Fascism and Nazism, for asserting the right to freedom of expression. Would victory to the Democracies in a war against totalitarianism guarantee their own just future treatment of other nations? The problem of cultural freedom, the Indian Socialist leader declared, was essentially the problem of equality of opportunity. There was prolonged applause when he urged:—

> Let us form a free community of world nations. Then only the people of Asia and Africa will have faith in anti-totalitarianism and then there will be no need of atomic bombs. Let such a society be formed from New York down to Liberia; a society where there will be no difference of race or nationality nor any based on inequality between man and man. I am sure that if this picture of anti-totalitarianism is presented, Communism will collapse the very next day.

The event justified the fear of not a few well-wishers of the Cultural Freedom Congress that it would dissipate in fulminations against a hostile ideology much of the energy that might have gone into constructive thinking about how the Democracies could set their own houses in order. That not all the totalitarians are in the Communist camp has been amply demonstrated and some of the denunciations of totalitarianism from the Cultural Freedom Congress's platform rang rather hollow on the lips that uttered them.

The Hindu in a very sane and balanced leader on March 30th pointed out that totalitarianism of the Right as well as of the Left threatened cultural freedom. The anti-Communist hysteria that has led to the political witch-hunts in the United States threatens the cause of genuine democracy no less than do the tirades in the Communist press. The way to mutual understanding lies not through mutual recriminations but through

the earnest effort to understand each other's point of view and also to remedy that which calls for remedying on the home front. Is, after all, the same freedom of political faith that all civilized nations now allow in matters of religious conviction an altogether unrealizable ideal?

The Hindu pinned its hopes of the Cultural Freedom Congress chiefly on the contribution which its personal contacts might make to mutual understanding between the Western world and India, "a better and more balanced appreciation by each side of the culture and the way of life for which the other stands." Not only does America need to get to know "the real and essential India." There is a "real and essential America" to which Tom Paine and Jefferson, Lincoln and Whitman and many another statesman and poet, lovers of their fellow-men, bear witness. The concerted unofficial effort tentatively planned to promote understanding by each nation of the "cultural and moral values, the traditions and patterns of behaviour of the other," to which *The Hindu* refers, is of tremendous potential importance to world peace.

Vigil, founded by Acharya J. B. Kripalani and edited by Krishna Kripalani, is living up to its name in its week-by-week reflections upon men and matters. The "Musings of a Plebeian" published in its March 24th issue, include rather pungent comments on the Government-sponsored All-India Cultural Conference at Delhi. Recalling Dr. Rabindranath Tagore's saying that the roots of culture lie in the people, Plebeian suggests that Government solicitude for culture might well be shown "by providing opportunities for education and for a decent and healthy social existence." He demands:—

> What is the use of holding cultural conferences in a city which has palatial buildings for Government officials and fat banias but no decent library, museum, theatre, nor even a decent garden worth the name—a city with any number of fashionable clubs and cabarets but not enough schools ?

The criticism has point, but, important as it is that culture be broad-based, it is also necessary to foster cultural expression by the already articulate and especially to promote mutual understanding and sympathy between the different regional cultures. From this point of view an All-India Cultural Conference has an important contribution to make to national unity on the higher level. It did not rise fully to its opportunities.

As a starting-point the Conference may be regarded as a good departure, but the organizers will have to be more efficient, thorough and dispassionate if the future of this particular cultural movement is to do real good to India.